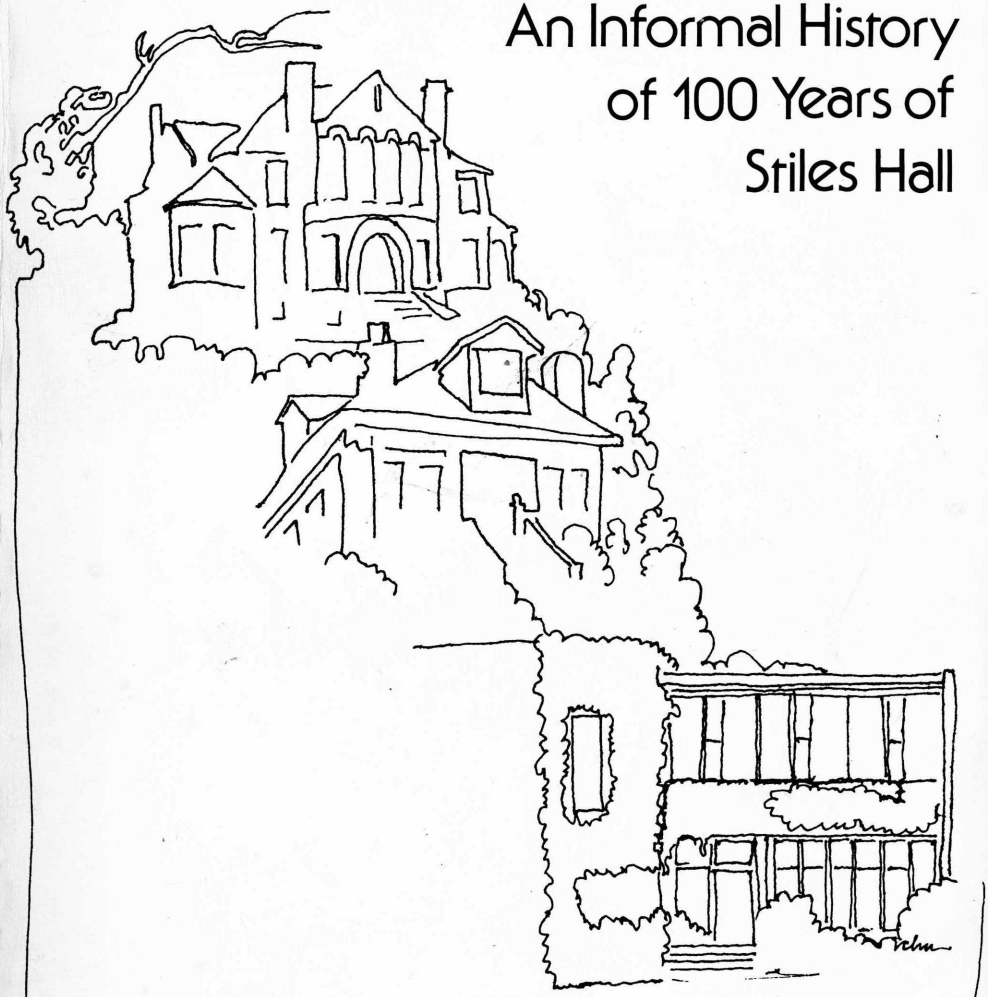
WHAT IS THIS PLACE?

An Informal History of 100 Years of Stiles Hall



Frances Linsley

WHAT *IS* THIS PLACE?

An Informal History of 100 Years of Stiles Hall

Frances Linsley

To Al —
A part of my history —
and Stiles history
With love
Fran

STILES HALL

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Stiles Hall
2400 Bancroft Way
Berkeley, CA 94704

This informal history of one hundred years of Stiles Hall is dedicated to its "silent partners," the many men—and women—who have served on its governing and advisory boards. They are the real rock upon which it rests.

CONTENTS

Introduction 1

Part I
Stiles Hall—Builder of Men (1884–1915) 3

Part II
Stiles Hall—The Place to Begin the Campaign
(1916–1932) 29

Part III
Stiles Hall—"Citadel of Democracy" (1932–1959) 61

Photographs 139

Part IV
Stiles Hall—The Volunteer Generation
(1959–) 151

Reference Notes 225

INTRODUCTION

What IS this place? I happen to be the person who has most frequently heard that question during the past twenty-two years. I work behind the front counter at Stiles Hall where I am engaged in a job which Bill Davis used to describe as that of the "front office factotum." When I applied for work in 1962, I meant to stay only a few years but, in 1984, I am still there. It has been rewarding work—mostly—and I have come to know much of the Stiles history and lore; have seen an amazing variety of staff people come and go; watched student life at Berkeley change dramatically and observed, as Anson Stiles Blake once remarked, the "stream of young life pass by at rather close quarters."

When I first came, Stiles Hall was still an almost completely male organization (known then as the University Y.M.C.A.), and that has changed quite noticeably. The one thing that hasn't changed is the idealism of college age men and women and their desire to work within whatever programs they feel will bring the most good for all of society. As one group graduates, there is always another, eager to offer their efforts toward making the world a better place. If I had not been at Stiles Hall all these years, there are times when I might have forgotten that.

It is not easy to write the history of a social agency. It is the sum of all its many and diverse parts and this, of course, includes literally thousands of people. There has been no way to include them all. I wish that it might have been possible to reconstitute alumni groups, groups such as Student Cabinets which were so vitally important to Stiles life in the past, and find out from them what their Stiles fellowship and experience had meant in their lives. I have talked to many individuals and have doggedly burrowed through 100 years worth of

boxes of records which have inevitably accumulated and have been stored haphazardly in a dark closet under the front stairs. No one can fault Stiles Hallers for keeping few files.

Every person whom I have approached in connection with this centennial history project has been encouraging and cooperative, and John Martin, the General Director (someone I think of as a colleague as much as a "boss"), has been particularly supportive. Special thanks also to Robert H. K. Walter for his incisive editorial assistance.

I have little hope that I will have cut down on the incidence of the posing of the usual question when strangers, looking for a variety of offices, projects and programs, approach the front desk and ask "What *is* this place?" For those who read this informal history, I hope I have answered the question to some small degree.

—Frances Linsley
May, 1984

Part I

BUILDER OF MEN
(1884–1915)

In June of 1844, at a time when the young Queen Victoria had been just six years on the throne of England, a business man named George Williams, and several employees of a London drapery firm, founded what they called the "Young Men's Christian Association."

The purpose of this "Y.M.C.A." was "to develop high standards of Christian character through group activity"; and the mental, physical and spiritual aspects of such group activity were symbolized by the triangle logo, which would become familiar throughout the world, as the new movement—so well-attuned to the spirit of its times—spread far and wide from its modest beginning, taking particularly strong root in the United States.

In this country, as in that of its origin, big-city YMCAs were created to protect the Christian integrity of young men alone amid the currents of vices that swirled in the great cities. But here in the United States, there were also many more colleges than in England, including the rapidly-growing state universities. On these campuses, as in the big cities, there were large concentrations of young men living separated from the guidance of their homes and families, who might be tempted into low paths and thus lost from the Christian fold.

The "Young Men's Christian Association" could help keep the nation's future leaders on paths of righteousness during their perilous passage from youth to manhood. As the president of the campus Y in Berkeley stated the goals somewhat later, the Association aimed ". . . to do those little things in good form, which, though small, make the difference between a good refined man and a good crude man, and to impart the importance of spirit to those students who do not recognize its value."[1]

The University of California YMCA was organized in October, 1884, in a professor's campus room, with five charter members. There was no staff; everything was planned by the members themselves with the backing of interested University faculty members. Meetings opened and closed with prayer and the teachings and style of the Protestant church (but without regard to denomination) permeated all activity and discussion. Members were to be voted in, and dues to the organization were set at 25¢ annually.

In reading the early Student Y records, a recurring phrase used to sum up what it was that this new organization was trying to do was simply "the work." The term "the work" took on a connotation of its own, which satisfactorily expressed in verbal and written shorthand the lofty and earnest, though somewhat undefined, mission of the YMCA movement. It was never possible to spell it out in precise details, and, if it had been, any such definitions would have had to change many times over the decades. The capsule designation, "the work," however, remained very useful as a way to encompass the purposes, programs, people, activities, and even the recreational and social aspects of the Y at any given period. The phrase recurs frequently in the early handwritten records and takes on an almost holy sense, carrying overtones of "the word," or "our mission," or "the call." Somehow, the term "the work," implying useful and perhaps even divinely blessed enterprises, expressed the nature of YMCA activities with their three-pronged emphases, more succinctly than any traditional ecclesiastical phrases. Although the Student Y was founded on a sturdy, Protestant base, it is evident from the program which evolved that there was always a canny awareness that it would take more than Bible study classes to get more students involved in the organization.

In 1885, arrangements were made for fitting up a special room on the Berkeley campus for the Young Men's Christian Association of the University of California. The work started very small indeed, as can be seen from the minutes of the meeting of November 13, 1885:

> Two present. After a somewhat lengthy program for so small a meeting, the two separated. The program consisted of the appointed paper on the YMCA in the United States and of an informal talk.[2]

This meeting was followed by two years of silence, at least as far as the written documentation goes. In the Latin Room, in 1887, one D. L. Wishard, International College Secretary of the YMCA, persuaded sixteen or seventeen students to renew the organization. One of them noted that "the general feeling was that the work should not be permitted to rest quiet any longer." The organization revived and, linking itself with other college associations, began to grow. Regular infusions of enthusiasm for the expansion of the work at Berkeley were provided by traveling YMCA staff members from the big eastern universities and New York headquarters. A house for the campus YMCA began to be a regular discussion topic. Each year, the number of freshmen entering the University was increasing and, if the work was to take proper hold upon this new raw material, there would need to be a physical place larger than the Latin or History Rooms to encompass it. However, the chronic Y ailment—insufficient funds—kept the matter of a site merely an agenda item until the appearance of Mrs. Ann Stiles, a well-to-do widow living in Berkeley.

The late husband of Mrs. Stiles, Anson Gale Stiles, had come to California in the year 1852 and prospered in business in San Francisco. He had become known as a citizen with many religious and philanthropic interests and was involved from the earliest stages in the planning of the new state university. As he was enthusiastic about the choice of Berkeley for the permanent campus, he bought property nearby and it was here that his widow later built a home. She also wished to build a memorial on the University grounds which would be a fitting tribute to her late husband:

> In the autumn of 1891, Mrs. Stiles made an offer to the YMCA of the University of California of $25,000 on condition they

should raise a like amount for the erection of a building for the uses of the association. As there was practically no response to this offer, Mrs. Stiles determined to erect a building at her own expense for somewhat different uses. In accordance to her intentions, a corporation was formed under the name "The Trustees of Stiles Hall" and under its supervision and by her gifts, Stiles Hall was built for the religious and social uses of the university without distinction of creed.

The Articles of Incorporation provide that the building shall be used by the YMCA, the YWCA, and by such other religious associations as shall from time to time arise in the university. Further, it may be used by any other student organization so far as the use may not interfere with the religious uses of the building. There is no preference given to any sect.[3]

Thus was born the institution "Stiles Hall."

At the dedication of the new building in 1893, Professor Joseph LeConte spoke in behalf of the faculty. He said in part: "Every student must educate himself. Opportunities and stimulus are furnished but each must freely embrace and respond to these. We cannot mold free spirits as we can clay. We cannot make character. Each must make his own character. Stiles Hall exists that this process may be encouraged.[4]

The large brick building facing Strawberry Creek and located on the property presently occupied by Harmon Gymnasium soon became the campus student center. Inside the walls, the University YMCA became so much the dominating association that in time the two names, Stiles Hall and University YMCA, would be used interchangeably to refer to the same thing—in spite of the fact that the original idea of its construction was that "Although given by the Trustees into management of the YMCA, its use is by no means limited to that organization. Stiles Hall is the students' building and the headquarters of the Christian Associations and is under their charge."[5] The initial charge of Stiles Hall's management responsibility, assigned to the YMCA, had the effect of eventually binding the two entities into one, although the specific roles of the Trustees of Stiles Hall and the Board of Directors of the YMCA are often blurred and confusing to sort out from those records still available.

In the beginning, the administrator of the YMCA (called the General Secretary) was elected from among the active

senior students, but it was beginning to be recognized that paid staff would be required to keep the work organized and to make it grow in such fine new headquarters. In 1893, Harry Hilliard served a year as General Secretary and then David Barrows, a graduate student who, much later, would become president of the University, was elected.

In August, 1894, the first official printed report of Stiles Hall was published. It stated that Stiles Hall, as an umbrella organization, was not self-supporting, had no endowment and that the associations within its walls had assumed the responsibility for the care and maintenance of the building and program. The total annual budget for the year was $564. The Trustees were to provide funds for taxes and insurance but the rest was to come from solicitation and memberships. For 1895, ambitious aims were set:

To lead more students to Christ.
To increase active members in Association methods and inform our friends of Association work.
To get 40% of the active members into Bible and training classes.[6]

The first "professional" General Secretary of the Student Y was Reno Hutchinson who appears to have been selected because of his qualities of devotion and leadership demonstrated when he served as student president. He was first hired in 1897 to work 15 hours per week at $350 per annum. With Hutchinson in charge and an impressive building to house its work, the Y became well established at the campus, and its membership found that there was much to be done, "including special personal work among some of the most careless members."[7] As in many organizations, a good share of the written records takes the form of staff exhorting the members, or members advising each other, to get on with the work. Hutchinson wrote: "In the spring of 1897 the affairs of the YMCA were in the hands of a body of officers, faithful indeed, but with no adequate conception of the possibilities of the work."[8] One recording secretary wrote in the minute book:

The matter of the dead weight was spoken of. It was also suggested that the members keep the work going during vacation. Tact and opportunities were dwelt upon. Men must be brought to the decision meeting. It was suggested that members wear badges

during the opening of the term, and that they work during the examinations.[9]

The dedicated Y members who sought "to get permission to stand in the Recorder's Office and give out cards inviting new men to join the Y," and who also planned to meet all trains bringing freshmen to Berkeley, had their work clearly cut out for them. As the records say: "During these opening days [of the fall membership campaign] a fierce onslaught upon the new and old students ensued."[10] Letters were sent to all incoming freshmen and to high school principals telling of the benefits of joining the Y. Here is a typical message, of which there are a number of variations still extant:

> Why join the Association? The peculiar condition of college life makes the necessity for such an institution as the YMCA particularly apparent. The Association aims to promote those attitudes which every moral student, Christian or non-Christian, should cherish. . . . It stands for the symmetrical life; and while the mental and physical sides are being cultivated, it would insure the spiritual growth. It purposes to bring one student into close relation to another student and by its social and religious endeavors to make each man feel that he is but a unit in the whole, yet a necessary factor.[11]

The work prospered and Stiles Hall gradually developed into the closest thing to a student union on the campus until the day of Stephens Union. By the time Benjamin Ide Wheeler was inaugurated as president of the University in 1899, capacious Stiles Hall was chosen as the logical setting for the official reception in his honor. "It is altogether the most effective building connected within the University," said the local newspaper with pride.[12]

As the University and the student body grew, it became more obvious that there were certain pressing student needs—secular and non-academic adjuncts to student life—and the Student Y organized itself to deal with these inadequately-served needs. The most obvious was student housing, most of which was provided by local boarding houses, and so the Y assembled a registry of local rooms which was available to newcomers who arrived in Berkeley without living arrangements. Unlike many of the eastern colleges, the University did not provide dormitories or on-campus housing, so the Y undertook to take the poor, homeless freshman in hand:

Freshman Troubles—The College YMCA and YWCA Make Entrance Easy

> The Freshman heaves a sigh of relief when the first month is past. To a student just entering the University of California at Berkeley, the new surroundings and unfamiliar order of things are quite confusing for the ways of the college are not the ways of the preparatory school.
>
> To become fairly launched amid the red tape of the Recorder's Office, the custom of the campus and the streets of Berkeley town is a labor which is a bugbear to many a timid Freshman. It will be grateful news therefore to many prospective collegians that they can find men and women in the University who are willing to render them very practical aid during the opening weeks of the term, aid which is wholly free and unconditional. If the new student on arriving in Berkeley will go first of all to Stiles Hall, he will find there a complete directory of houses where room and board may be obtained; students who pilot him over the town or campus, guide him through the various steps of matriculation and registration and answer the multitude of questions which necessarily arise.[13]

Then, even as today, many who came would also need jobs to earn their way through their University years. The employment component of the Stiles Hall student services was called the Student Aid Society and soon was being operated by YMCA members. To those planning to register at Berkeley they sent out the following friendly advice:

> Now one word more to those who wish to attend at Berkeley, but are holding back for financial reasons. Our experience has been that students cannot depend upon getting much employment (save in the line of housework) until they are somewhat acquainted. Hence, we cannot advise anyone to come here without sufficient means for the first year, or at least the first term. If you have no more than that, but are confident of your pluck, the society bids you come by all means, and entertains strong hope that in some way you will find a means for continuing your college courses to graduation.[14]

Feeling that a true YMCA man would not be discouraged by this warning, the Student Aid Society, on behalf of the

plucky students, was contacting local employers with an appeal to "all who feel that the best education for our youth is an education which shall strengthen their sturdy qualities, and that the best help that can be given them is the opportunity for self-help" as follows:

> Dear Sir:
>
> The Student Aid Society, acting as a free employment agency for needy students is desirous of placing in the hands of such persons all available labor in this vicinity. Among the applicants for employment are proficients in nearly every line of work, such as bookkeeping, typewriting, tutoring, carpentering, printing, mechanical drawing . . . However, the bulk of applications come from those who are willing and desirous of doing any personal work which may be offered, for example, gardening, milking and choring of all kinds . . . attention is called to the fact that nearly all of the student labor mentioned above can be had in return for board and lodging. We desire most earnestly your cordial cooperation, assuring all patrons of the bureau that care will be exercised in selecting such persons as will be the most congenial and useful to them. Address Stiles Hall.[15]

Having taken on student housing and employment the core of students (who called themselves the Student Cabinet) who were making the decisions regarding the expanding activities of the Student Y at Stiles Hall now felt the need of a group of adult men to advise them.

> In August of 1898, the Association made an advance step in securing a Board of Directors. The Board consists of three business men, three members of the Faculty, three alumni and two undergraduate members. Their duties are to secure the General Secretary and provide for his salary and act as an advisory board.[16]

The Cabinet also needed such men to "take charge of the business interests" which were becoming more than students could handle. The Board members were to serve three-year terms; the size of the body and the responsibilities given to it varied from era to era. The Board voted at an early meeting to extend an invitation to the General Secretary "to be present at the meetings of the Board,"[17] something that would be taken for granted from then on. The three components of the Student Y (students, staff and Board) had now melded together to truly form an Association with a purpose and a shape. As latecomers to the Association, the Board requested

the General Secretary to find out what the original Articles of Incorporation were and to research any available documents relating to the official intended uses of Stiles Hall. This Board request thus holds the historic distinction of being the first official formulation of the question which is still being asked, two buildings and one hundred years later: "What *is* this place?"

From 1883 until it was torn down in the early 1930s, the physical place called Stiles Hall could be described thus:

> On the lower floor are four large rooms besides the office of the Student Aid Society and the kitchen. There is a room for the exclusive use of women students. The main room is used for Association meetings. The reading room has periodicals and a reference library of between one and two hundred books, free to all students. On the second floor is the auditorium, seating three hundred and fifty . . . It was expressly designed by the donor to be a home for the students—a place where appointments could be made, where unoccupied periods could be pleasantly passed, and where student organizations could meet. All students are welcome here at all hours . . .[18]

Arriving at Stiles Hall, new University students were carefully taken through all the early steps of successfully confronting life in the new surroundings.

> When you have reported at the YMCA building, you are ready to tramp around the grounds and visit the many scenes of university life. After leaving Stiles Hall, the nearest entrance to the grounds is the one at the corner of Dana and Allston Way. Before you enter on the hallowed ground, pause a moment, long enough to realize that here, at last, you are at the gateway of your four years in college. Dedicate your whole self to those four years, for they are to be the molding shaping force that will determine the power of your life afterwards. Put aside all smallness from you and enter, dedicating yourself to the greater University; making its best aims your purposes, and its benefits your power. Be willing to strive for your Alma Mater in all lines—in athletics, in debating, in scholarship—strive with all your manhood or womanhood and yours will be the blessing, gladly given.[19]

And those YMCA members who were already seasoned old hands at the great Alma Mater received their marching orders from the General Secretary:

> We are going to get slipped up on pretty quick if you and I do not get more thoroughly acquainted with the freshmen. Let's mutually agree to start *at least three friendships before Monday night.* Tie up to three freshmen so fast that you have a hold on them for the rest of your stay in college.[20]

What were the innocent freshmen from the small towns of California like, as they arrived in Berkeley with trunk and tennis racket, to be "tied up" by the YMCA members, sporting their large, blue-and-gold badges and "tactfully" urging membership? The *Blue and Gold,* the student annual published by the junior class, gives quite a different impression of college life than that evoked by reading YMCA reports of meetings on such topics as "Manners Make the Man," "The Great Commandment" or "Striking Characteristics and Peculiar Temptations of American Students." Although the photographs in the *Blue and Gold* show serious looking young men and women (and there were many young women students from the earliest times), looking as if college life were all too grim and earnest, the student humor on other pages portrays them as unsophisticated, light-minded and often downright silly by today's standards. The campus was still small enough for students to be known and recognized individually. Regular military drill was apparently an unquestioned part of male student life, and the class caste system was extremely important. To be a freshman was a wholly different thing than to be a senior. The Freshman page of the *Blue and Gold* printed a "typical" freshman's comments as follows:

> Now I feel like a real College boy. Yesterday I got my measure taken for a uniform, and I think it was the Colonel gave me the oath of office. I like that; it seems like the real thing, not a toy College. I stood on one leg for about ten minutes and closed one eye while they measured me. I'll have a good uniform all right; I didn't move the whole time.
>
> I saw Fred Dorety today. He's president of the whole student body—girls and fellows and Freshmen. I'd like to be a great man like him or Harry Morison . . . Seems to me that our class ought to do more things. We've got nearly six hundred, but those fellows, Duray Smith and Wrec Womble and that fellow they call "Locomotive" won't let us do anything without their permission. Just the same, one of our Freshie girls can boss Womble. You ought to see him stand around when Miss McClure talks to him . . . Howard Squires is the lieutenant of my company. He seems to know everything about drilling. He gives his commands great . . . I heard a piece of poetry today. I don't know what it means but I'll take it up to Professor Syle, my language teacher and have him explain it:
>
> '03 they say to College came
> To see what could be learned:
> They jumped into the joshing flame,
> and although green, they burned.[21]

Granted that this is a spoof, yet it contains obvious overtones of the attitudes held toward the "green" freshmen as contrasted with the power attributed to the more knowledgeable and mature upperclassmen.

Slipped in among the doggerel verse, which was a popular form of expression for students writing in the *Blue and Gold,* are many references to "the fair ones." Much of the printed humor is almost incomprehensible now, but a favorite theme seems to be that of men students awkwardly making fools of themselves and losing face before a learned professor or one of the "fair ones." There are parodies written in Biblical style (showing a grounding in the verbal forms of the Bible if not in the theological teachings) and innocent bragging and heavy pipe smoking were considered appropriate and manly college student behavior. Instead of beer as the traditional student refreshment, ice cream is mentioned often as a special and highly desirable treat.

Athletics were always rated high by all factions at the University as a legitimate and natural student interest and an area for pride in Alma Mater. The YMCA handbook (another useful Association service providing new students with much general campus information) urged them to "do your part to maintain the athletic prosperity which hard work and enthusiasm have won for us."[22] There were all manner of teams for the men, and "physical culture" for the young ladies which was "carried on under the direction of a competent physician, three times a week."[23] In addition to sports, there were available to students rhetorical societies, debating clubs, glee clubs (many of these meeting at Stiles Hall), plus rifle teams, mandolin groups and boating associations.

High spirits and student pranks were a routine part of masculine student life and were gleefully reported. The following

vignette from the 1901 *Blue and Gold* illustrates the kind of mischief considered amusing then, and also the fact that Stiles Hall was the student center of the period:

> Kaarsberg, Smith and McKeown were out one night last term with the express purpose of raising cane. It was the night set for the Y.M.C.A. feed. (Strange coincidence.) Hand in hand they sauntered up the street to Stiles Hall, when an idea hit Pete. "Say fellows, I've got a scheme," he explained, "I'll get my pistol, go down the creek under the bridge, fire a few shots, yell murder, the crowd'll come out and you fellows rush in and get something to chew." "Why, it's dead easy."
>
> A minute later Pete crept under the bridge and waited for the signal. A low whistle from McKeown told him all was in readiness. Bang! Bang! Two pistol shots rang out. "Murder! Help! Thieves!" "Murder! Murder!!" came the cries from under the bridge. Then Pete waited breathlessly for the effect. A full minute went by. Surely they were slow. So the murdered man crawled cautiously up to the Hall entrance and looked in. The Hall was empty and a notice on the front door read, "Y.M.C.A. Supper Postponed to Monday Evening." Pete pulled his coat over his head and started home. Since then he has haunted Sophomore socials exclusively.[24]

The work of keeping the nation's future leaders on the paths of righteousness was abetted by a continuing parade of dynamic speakers traveling to Berkeley bringing Christian messages to keep the men students up to the mark as understood by the Y movement. John R. Mott, General Secretary of the World Student Christian Federation came to the University in 1901 to address the students in Stiles Hall which, as a newspaper reported, was "expected to be crowded to its utmost capacity." "The battleground of student life," warned Mott, "in all lands is temptation. The temptation to intellectual pride, and combative to a disbelief in the supernatural or divine, controlling power."[25]

E. T. Colton, of the Chicago YMCA, was another of the highly advertised, inspirational speakers who addressed a full house at Stiles Hall pointing out the dangers of pride and vice.

> The Kingdom of God has not yet been consummated in the University of California. It is true that we have the YMCA in vogue here . . . But nevertheless, there is an element of vice and disobedience existing in your college today.[26]

University President Benjamin Ide Wheeler also admonished students from the standpoint of accepted adult assumptions that young people needed to have their pathways carefully laid out for them. In the YMCA student handbook of 1902–3, he contributed a page of advice. Here are some excerpts:

President's Pointers

> I beg to dedicate to the members of the Freshman class a few scraps from the notebook of my college experience. I think I have noticed that few men who force themselves into public attention in the early months of their college courses prove to wear well in the college estimation. Do not push . . . Do not try to be a "prominent man" for the first year. . . . Forget as soon as possible the grandeur of your recent estate as seniors in the high school and settle down to be a plain freshman. Fall into line; recognize the leadership in student affairs of the senior class; bide your time, you will be seniors some day if all goes well . . . I have noticed that the men who succeed in life are trained men. Practical life wants men who can be relied upon. The brilliant, inspirational type is below par in the market . . . Take no cuts. Prepare every exercise. Make yourself do things whether you like them or not. . . . The first thing is to get a grip on your own dear self.[27]

This, and the many other stern, parental homilies urging men toward work and duty were soon put to an unusual test. An unforeseen natural disaster called for maximum efforts at Stiles Hall. An eyewitness account by an unknown U.C. student tells of the effects of the great earthquake of April, 1906 upon Stiles Hall and its campus environs.

> The shock of the earthquake at 5:15 A.M. on April 18, 1906 was incisive. It rudely cut into the slumbers of thousands of sleepers, rousing some simply to call them into another world . . . After breakfast, I hastened towards the campus. Not a single University building was seriously injured . . . But just at the south entrance . . . my heart dropped into my boots as I saw the brick heaps in front of Stiles Hall . . . Four heavy chimneys had fallen upon the slate roof and the fifth was tottering. Under the roof the plaster was cracked and some of the beams split.
>
> But our disheartenment was completely forgotten within a few hours, as we learned of the uncontrollable fire raging in San Francisco. . . . Men whose offices and stores contained the work of a lifetime were compelled to gaze in despair at the huge banks of smoke piling up in the West so plainly visible though eleven miles away.

But someone with a practically humane point of view suggested that, since many would be homeless this Wednesday night, some organization should undertake at once the finding of available shelter. The work done by the College Y.M.C.A. in finding employment and rooms for new and needy students suggested that a free boarding house directory be made at once . . . On Wednesday afternoon, a large sign indicating this offer of assistance to fire refugees was hoisted at the union depot. This was the first step in the Berkeley relief work.

Stiles Hall was made the University Headquarters for relief work and Mrs. Benjamin Ide Wheeler took personal charge of the situation, in the absence of the President. Our Students' Building soon presented a variety of novel activities. Most of the work of relief was done by the women students, as the men were doing police duty either in San Francisco or at home . . . Stiles Hall had been the center for University assignments to tents and for meal tickets. The first food given by the University was served in the basement of the Hall. The basement was next converted into an immense second-hand clothing store. Thousands of articles were accumulated in the first few days. The headquarters of the University Sanitary Committee were located in the telephone room and an emergency hospital established in the Ladies' Room.

In the midst of our relief work came a disguised blessing in the form of April showers . . . The already great damage done to Stiles Hall was now augmented by the rain beating through the broken roof and injuring the unprotected plaster and carpets. But the atmosphere was cleaned and refreshed.

Under these circumstances, the Cabinet of the YMCA . . . faced the fact that $200 in student pledges would not be available since University sessions had been summarily dismissed . . . The damaged Hall demanded immediate repair. In their extremity they decided to call upon the students in other Universities and Colleges for aid. It will be interesting to note the outcome of this practical test of student sympathy and fellowship.[28]

This eyewitness account by the unknown student was printed up and mailed with a plea for funds signed by J. Gustav White, General Secretary of the Y. In due time, contributions came in, and additional money was borrowed to make repairs so that things slowly returned to normal at Stiles Hall.

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As the new century got under way, the men of the University YMCA continued to admonish each other and buck each other up in the style of the period. They admitted in the records that they fell short of their goals, but doggedly they scraped for funds and carried on the work. The beginning of each new academic year saw a fresh burst of spirit, as the established members buttonholed the green freshmen and treated them to a week of "jolly-ups" and receptions where University songs and yells were taught and athletic coaches gave pep talks about school spirit. Fun first was considered to be the most successful way to interest new members. W. H. Reedy, in his "President's Report" of 1908–9, writes to the Board about the year's efforts:

If men have held up before them the idea that there is an attempt being made to make them good they will be repelled; if the feeling of good fellowship prevails, they are attracted. "Try to make men happy, not to make them good" is a splendid motto which would be ours in any work of this kind and the result will be to make them both happy and good . . . There were men on hand at the Hall who had been through the process before and who had not forgotten the feeling of uncertainty as to whether everything was going to pan out right, and these men did what they could to make it easier for their new coming brothers. Then for several evenings, informal "jolly ups" were held where the freshmen were gathered in and introduced to College traditions. The closing night of these "jolly ups" there was the more generally attended "Stag Reception" with an address by President Wheeler. This reception did much to give the Association prestige on the Campus as it was attended by six or seven hundred men at least.[29]

Reedy then dealt with other aspects of life at Stiles Hall:

. . . The Cafeteria has helped although operated under circumstances not favorable to the greatest success. It has been patronized by from eighty to ninety men per day for lunch. The room in the basement is given to the Hindu students, has been of service and is used and appreciated. A dinner given to Oriental students, Japanese, Chinese, Korean and Hindus resulted in a better feeling between these and the American peoples.

The social side of life in our Association can scarcely be overdone if care is exercised and the motive is right in furthering it . . . They come to meet others—to relax from the strenuous life of study . . . Then if around it [the Association] there is an atmosphere which tends to make men present the better side of themselves, which makes it impossible for men to enjoy anything of a low order, it is doing a greater work.

> Special meetings were held by Mr. E. C. Mercer who is noted for his ability as a college man's speaker. His addresses were attended by [up to 900] men. He gave incentives to clean living by argument and by the recital of his past experience as a tramp and a drunkard.[30]

Work on the scale recited by Reedy, without any regular, stable financial base, called for constant fund raising. To keep the Association solvent, subscriptions were raised and U.C. alumni throughout California (for the work was beginning to be regarded as statewide) were tracked down and solicited for contributions. Many discussions as to appropriate income-raising rentals of parts of the Stiles Hall building were discussed, and one—a commercial secretarial school, teaching the new art of typewriting and the old one of bookkeeping—was set up within the Hall. The building itself, the scene of constant YM, YW and other student gatherings, required continual repairs and refurbishing. There were complaints about the sanitation. As in many organizations, particularly non-profit ones, the practical responsibilities were carried by a few devoted individuals, in this case the Trustees of Stiles Hall. Chief among these was a young man named Anson Stiles Blake, who had joined the Y as a student in 1889.

Grandson of Mrs. Ann Stiles, who had contributed the original money to erect the building and whose decision to do so had partly been influenced by her grandson's interest, Blake later became secretary of the Trustees of Stiles Hall. It soon became clear that Anson Blake would emerge as a "pillar," a key person in the ongoing management of the Hall. From 1900 on, he held continuous official connection with it, serving as Board chairman of both the Advisory Board and the Trustees (until this group disbanded) for over fifty years. As one recorder put it, "during several disheartening periods, he, with only two or three others, was almost its sole support."[31] If there were any knotty problems, or if the treasury was empty, it was to Anson Blake that the members and staff usually turned.

A rather touching example of the plight of a long-suffering staff member is found in a letter addressed to Mr. Blake in 1911. The letter was written by Ben M. Cherrington, the newly-called General Secretary who, for reasons not explained, had not been able to collect the salary due him.

> Dear Mr. Blake:
>
> It is with the greatest reluctance that I write this letter. I have tried every known way to avoid it but circumstances which I deplore force me to send it . . . I have waited until the last moment, hoping against hope that conditions might be altered so as to make this communication unnecessary. I have done so not alone because the subject is naturally repugnant to me, but more especially because I do not like to throw added burdens upon your shoulders.
>
> To come to the point: I do not see how I can go on under the present lack of arrangement. I do not desire to trouble you with my troubles but in order that you may know that I have allowed myself to be driven to the limit before communicating with you, let me briefly outline my present financial situation: I am trying to support both my grandmother and myself and in addition am trying to pay off some very pressing notes . . . I have not been able to keep up payments on [my] furniture. In short, I am placed in such a position that unless my obligations are met at once . . . I will have a reputation for dishonesty . . . I suppose I will soon be blacklisted.
>
> Now, Mr. Blake, I am sure you will agree it is decidedly wrong for a young man to be getting such a reputation and that it is wrong for such an institution as ours to have its secretary in such bad business standing. It must not be so . . .
>
> Bear in mind that I do not wish you to personally meet this responsibility if it can be otherwise arranged, and that I will do all I can to see that the amount is raised during the year.[32]

It is clear that the struggling young Secretary got some pay as a result of this plea, as he stayed on, doing impressive and enthusiastic work for some time and later became well-known as a YMCA Regional official, headquartered in Denver.

As to program, the men of the YMCA (and they were always called "men," whether students or Board members) were now reaching out beyond the campus. Regular delegations of U.C. men were doing "settlement work," teaching the boys of West Berkeley to read, to learn bookkeeping and civics, and, for some reason, to weave hammocks. The college men often formed themselves into small "delegations" to go into the field. Ministers interested in slum areas of San Francisco called for men students to do the work of religious canvassing among the "unchurched." Said one Methodist minister, "A preacher is a thing these people are afraid of. But no one fears college boys. So you can reach them. This kind of

work calls for lots of nerve and an abiding enthusiasm; that's why I call on you."[33]

An article in the *San Francisco Bulletin* details one adventure experienced by Y men on the frontiers of the City:

ATTACKED BY A HOST OF GAMINS

Riotous Youngsters Mob Delegation of YMCA Workers Experience in the Field

With the return of the college men who did evangelical work in San Francisco during the vacation comes an amusing story, told at the expense of Roy Service, president of the YMCA at Berkeley, and his co-worker, S. W. Barstow. It seems that these young men, in making the religious canvass of a rather "hard" part of the city, were in the habit of filling their pockets with candy before starting out, and when argument failed with the parents a more palpable inducement to come to Sunday School would be given the children of the household . . . As the two workers came out of a tenement house, they were surrounded by a host of children . . . and asked to hand over the bags. After bargaining with the children, Barstow was allowed to canvass four more houses, after which he must give up all candies, chewing gum or sweetmeats carried on his person; in the meantime, Service was held as hostage.[34]

Undaunted by this experience, Roy Service later became a missionary to "heathen lands." As for the non-threatening college volunteers in San Francisco, they received "sincerest thanks" from local clergymen. "To carry such an invitation [i.e., to join a local church] to some of these people, homesick and lonesome, was in itself a sufficient reward for the days of hard, wearing work in a grime and stench and grease which was nearly unbearable."[35]

The standard committees of the University YMCA continued the same for years: Bible Study, Social Committee, New Students Committee, Mission Study Committee and Finance Committee. Each of these had its officers and recorders. The statistical accounts as to attendance, expenses and publicity for every phase of YMCA activity were voluminously hand-recorded by students and staff.

Of all the groups, the Bible Committee was considered the most important work and, said the General Secretary, ". . . we throw most of our energies into it."[36] Even U.C. President Wheeler taught a Bible class—albeit for senior men only. As

the very growth of the YMCA movement had its roots in earlier Societies for Religious Inquiry, the recruitment of Bible Class enrollees was as carefully and thoroughly worked out as a corporation sales campaign:

Every man on the committee should have a definite piece of work to do, and he should be made to feel that if he does not do it, it will not be done. In canvassing, assign one Bible class . . . or a certain "click" of men to each committeeman and hold him responsible . . . for all the work . . . and leave none for the chairman. The chairman can then make his work most effective by doing part of the committee's work without saying anything about it.

All the leaders and committeemen should look up all the men in his home town during the summer who intend entering college in the fall and should try to strike up a friendship with them which he may later use in interesting them in the work.[37]

A sizeable percentage of the written records of this period deals with cheering the committeemen to greater efforts, to build larger and more numerous Bible study classes. Even as today, it is noticeable that it was far easier to write long reports and lists of suggestions as to how the work *should* be done, than to find, in practice, the ideal technique to get college youth committed to long-term, consistent commitments. Bible class enrollment of over 100 was considered an inadequate showing, and the records continually lament the falling short. Wrote committeeman J. M. Newkirk:

For the Tuesday meetings, *our field is the entire University,* nothing less. Until every man in the Varsity is reached, the goal is not attained . . . Tell them they are missing something . . . Get every man on your committee praying for the meetings. Prayer is the greatest force at your command.[38]

This lofty appeal is followed by the almost inevitable conclusion, "I hope that you may work more efficiently in this department than I did."[39]

Second only to Bible study was the absorbing interest in the missionary field. It is difficult for many of us in the latter part of the twentieth century to fully realize the important role that foreign missions played in the thinking of men involved in Christian organizations of 75 years ago. Whereas such evangelistic efforts are now rarely considered as career choices by students enrolled in institutions like the University

of California, in the earlier period they were seen as appealing, invigorating and even essential to the world's proper development. John Mott had stated at a banquet at Stiles Hall, back in 1903:

> I consider the work among the young men of the Eastern nations the most important of the age. The responsibility of this evangelizing rests with the young men of the YMCA, particularly in America, because it has the money, the type of men necessary to propagate this movement, the methods, the machinery, the momentum, the vision and the audacity necessary to carry on the work.[40]

California was typically termed the "Gateway to the Orient." This phrase recurs regularly in YMCA records. The frequent flow of ships to and from China and Japan from possibly the most active western port city, San Francisco, brought Asian students to California and took missionaries and their families to the Far East. The largest number of foreign students at the University of California appears to have been Chinese, and, from the earliest time, Asians had served on the student Y Cabinet and had met in Stiles Hall in their own cultural groups. Even so, the homelands of their ancestors were widely viewed by Americans as "heathen lands" and it became a desirable and prestigious act to choose the foreign mission field as a life vocation. Such decisions, although lauded by the American public in general, also required constant fund raising on the part of those left behind to support the work of those who went. The student YMCA devoted much effort to raising funds for missions.

Galen Fisher, a student of the class of '96 who had been active at Stiles Hall, was one of the first to sail to Japan with a mission to organize youth in that country into Christian associations. In order to underwrite his efforts, personal, handwritten letters and circulars went out constantly from Stiles Hall to potential financial backers. Here is a quote from one of the appeals:

> **CALIFORNIA'S REPRESENTATIVE IN JAPAN**
>
> Japan today is the most progressive of Oriental nations. She stands at the gate to the East, wide open now to Western influences. In politics, in commerce, in education, her future is to be moulded largely by contact with foreigners.

> California's part in this opening up process is to play no minor part. Our merchants are wide awake to the new commercial opportunities. Right here in our midst are great numbers of Japanese, who are bound to send back home our notions of politics and society. In an educational way we are not lacking. Only within the last two years, no less than a dozen State University grads have gone as teachers in the government schools, to help put this people on a new intellectual basis.
>
> **The Moral Question**
>
> Can we afford to make the Japanese more shrewd in business? Will he not be a dangerous competitor of ours when he realizes our political and social order? Will it pay for California to sharpen his intellect? Yes and no. Yes . . . if he gets the moral and religious training too. No, if he is allowed to drift into immorality and agnosticism—and this is what he is apt to do unless we lay before him the possibilities of Christian manhood.
>
> **The Point of Contact**
>
> What is the best way to lift the Japanese nation out of these dangers? Begin with the most intelligent—the students. Now these are very difficult persons to handle. The government not only fails to provide moral influence for them, but, with one exception, rigidly excludes it from the outside. The exception is the YMCA.[41]

In soliciting funds for this work, the men of the YMCA sincerely felt that "we owe this missionary effort to Japan. We were once ourselves outside Christian influence, and were brought in by somebody's missionary zeal." In addition, Japan was seen as "America's foster child in secular matters and she looks to America for spiritual ideas; we must not disappoint her."[42]

China was also regarded as a country ripe and ready for the American form of Christianization. The *San Francisco Chronicle*, in August of 1905, had published an article about Roy Service entitled "Athlete to Wrestle with Paganism":

> The vigor, nerve and grit that helped make Roy Service one of the most famous athletes that ever cracked records at the University of California have inspired him to undertake a feat considerably more difficult and dangerous than any exploit of his college days—the feat of Christianizing a part of the great Chinese empire, which hitherto has been almost entirely without the pale of

missionary effort . . . Service is planning to go as a missionary under the auspices of the Y.M.C.A.[43]

The enterprise of supporting Roy Service in China continued, with campus fund drives, for over two decades. There are still copies of long letters and reports from such University men as Service, thousands of miles from home, seeking to ". . . release sin-gripped, sin-stained heathen men and make them free forever."[44] One missionary wrote to Berkeley nostalgically from Foo Chow, China, that, upon sailing from "Frisco," "we are glad that the last sounds to reach our ears from the homeland were yells from the U.C. men," such yells as:

Ha! Ha! Ha!
Cal-i-for-nia!
U.C., Berkeley!
Zip! Boom! Ah![45]

Those U.C. men not directly bitten by the missionary bug, carried on their own evangelistic work at home. The presence of so much undeveloped, open countryside in the Bay Area of those early days made outdoor activities a natural and integral part of the student YMCA idea. Back in 1904, someone had come up with an innovative scheme to fire up the student officers for their imminent semester work with the freshmen, soon to arrive on campus in their traditional confused state. Thus the first "Tramp Conference" was held, providing a few days for the seasoned students to shoulder their blanket rolls and walk out through the open land, camping and planning for the new term as they went. General Secretary White sent letters to many students urging them to join the hike—which would head either toward Mt. Diablo or Mt. Tamalpais. "How to line up Freshmen into Christian living will be our chief topic," he wrote. The *San Francisco Chronicle* reported on the annual Tramp Conference:

> A "Tramp Conference" is a novel way that the YMCA leaders at the University of California have found of securing a combination of healthy exercise out of doors and thorough preparation for meeting and winning the members of the big freshman class due to enter college in the next few days. This unique outing is a counterpart of the one held last year, the first of its kind in the country. The Association workers will make their start from Berkeley . . . each man carrying his own blankets and provisions. The trip will be made to Mill Valley and the party will climb Mt. Tamalpais and then move on to Rock Spring, where they will camp for the night. Around the campfire in the evening and on the next morning, they will discuss the problems of Association work, particularly of how best to take care of the freshmen. On Saturday afternoon the young men will toil on to Bolinas Bay and indulge in a swim. Saturday night is given over to stunts, yells and songs . . . They will return by way of the stage route to Mill Valley and on Monday, the jolly, dusty, beard-grown fellows return to Berkeley.[46]

Undoubtedly, one of the most successful and long-lasting activities, not only of the Student Y at Berkeley, but also of student Y branches up and down the Pacific Region, was the annual student conference held at Pacific Grove, or "Asilomar" as the conference site was known. The Asilomar Conference was all male in the beginning and was one of four annual student gatherings. First held in the summer, students later voted that it should take place between Christmas and New Year's, and it developed into one of the high points of the Student YMCA year. Stiles men again were exhorted to sign up a multitude of "delegates," and there was real pride involved in getting a good showing from Berkeley. A staff member warned his fellow recruiters:

> The committee learned again the lessons of other committees—give no man up, be sure of no man, and keep a continual watch on the men who have promised to go.[47]

However, once secured and loaded on the train headed for the historic Monterey Bay area, the students, from all the evidence, enjoyed themselves famously. The pattern never seemed to change. Students had to be convinced and pressured to go, yet almost always returned highly enthusiastic about the experience. The Asilomar Conference was a mix of morning meditations and religious study; afternoons of recreation and excursions; and, in the evening, campfire meetings where inspirational speakers held sway. "The personal touch with men of big hearts and broad minds, and the close association of men together, give an enlarged and sympathetic outlook which stays with a man throughout the year and longer,"[48] advertised one of the staff members.

On the Conference Saturday night, the men traditionally cut loose from the moralizing and exhortatory messages

enjoining them to rise above selfishness and ambition, and they proceeded to kick up their heels. *The Church Messenger*, a Berkeley publication, reported on the lighter aspects of the Asilomar gathering:

> The YMCA annual conference for college men opened here with vigor Saturday when delegations from all the colleges and universities of the state came gleefully into town and established themselves in the cottages... Everything is at white heat. The morning ... and evening are taken up with addresses and Bible and mission study . . . afternoons are free for writing, tramping, athletics, visiting. Last night was college night . . . Every student was met with hearty cheers and each one richly deserved the applause he received. The U.C. delegation gave an exhibition of military drill . . . When Sergeant Charles Robinson charged Oswald Robertson as a special order to dance with stags only and Junerman defined the simplest efficient ration as turkey bones and the smell of ice cream, laughter rose high . . . W. E. Packard did the petticoat act with great success . . . The U.C. delegation inflicted upon all the other delegations in turn, treating each one to a genuine roughhouse, after the oski wow style. Beds were overturned, water was freely served and pajama parades were offered free of charge. Truly it was a gay night—for California men.[49]

Back at Stiles Hall, the financial realities of keeping the work going, both at home and at the mission stations, fell upon the Board members, both the Board of Trustees of Stiles and the Advisory Board of the Student Y. The two boards were now ably and conscientiously led by the remarkably steadfast Anson Blake. The struggle to keep enough funds coming in was constant and "rapid campaigns" were planned throughout California. The sum of $10,000 was needed to "improve" the building so that the YWCA, now requiring more than its allotted one room, could have the top floor with its own separate entrance. The men would keep the ground floor and the basement.

As the men of the YMCA approached 1911, with a chronically low supply of ready cash and an increasingly large and varied student body to work with, what were their concerns? A student committee, under staff guidance, routinely took religious censuses of the undergraduate population. To them, it was important to get men to declare a church affiliation so

that they would not be lost from Christian influence. In addition to the census, a committee of six students (including the future President of the University, Robert Gordon Sproul) expanded its study to encompass a listing of the "destructive agents" of the Bay Area environment. They found, according to their report dated December 10, 1910, that "80% of the men of the first three classes of the University, have at the time of registration indicated a church preference" and that, following graduation "when he settles down to his business life," he will make a lifelong connection with the church of his choice. The problem arose in steering a man through the period of "laxity" which was seen as one of the "striking characteristics and peculiar temptations" associated with the life of college students.[50]

Looking deeply into the matter of local morally destructive influences in the Bay Area, the committee stated that "San Francisco has the reputation of being the toughest city of its size in the world and it is more or less of an influence upon the character of our young men. Oakland, although not so large as San Francisco, also has much to do with the moral conditions due to its proximity." But, they encouragingly reported, "Coming to our own college town, Berkeley, we do not find many destructive agents. For its size, Berkeley is reputed to be one, if not the cleanest city in the United States. Thus, we have a clean environment . . . in which to work." The picture was not all rosy, however:

> But we have our evils. Under this class must come "beer busts," politely termed "smokers." The chief harm which these do is the odium which they cast upon the University . . . Smoking is the order of the evening, and vulgar stories and jokes are freely indulged in. A few rounds of boxing between men of doubtful moral standing take place. Some of the men clear the floor and execute the suggestive dances which are seen in the immoral sections of cities.
>
> Right in connection of beer busts a few words might be said in regard to a daily paper in Oakland. Whenever there is friction in college affairs, no matter how small it may be, this paper quickly takes it up, magnifies it with the most sensational language and presents it to the college community and the whole state as news of what we are doing here.[51]

The committee goes on to specify the locations of the beer

parlors, pool halls and houses of prostitution which catered to the lower sides of the male student's nature:

> Cheap theatres are run in connection with dance halls. The vulgarity and suggestiveness of the acts are traps for the animal passions of many unwary ones. "Nickel" dances are numerous and furnish opportunity for the pseudo-woman to get in her deadly work.[52]

After listing a number of other evils and excesses to which college men seemed to be irresistibly and perversely attracted (especially the tendency to "overload" on alcoholic beverages following athletic events), the report concludes with a list of some of the positive forces for good found on and off the campus. "Our student self-government is the one shining example of the West," they stated. Regretfully, however, "the YMCA [although] closely connected with the life of the University, but not to such an extent as might be desired" has a membership of only 800, "and many of these, in fact a great majority, take no part in its welfare. They gladly pay their membership fee but then perhaps do not see the inside of the building until another year is up."[53] The jolly-ups and stag receptions of the Student Y apparently did not provide a permanent innoculation capable of keeping all U.C. men on the straight and narrow.

The "striking characteristics" of college life and the "peculiar temptations" to which men students were vulnerable continued to generate a boundless arena of work for the core of devoted men of the Young Men's Christian Association at the University of California in Berkeley. But the staff, now increased to two or three men, always felt equal to the tasks ahead. They confidently faced the future, certain of their goals. As one wrote, "By dignity in every thing that is done—by normal living—by being the natural self without affectation, the Association will never lose its own."[54]

Part II

THE PLACE TO BEGIN THE CAMPAIGN

(1916–1932)

"The world is becoming better every day; it is up to the college men to hasten the time of perfection,"[1] claimed Dr. John Boyd of the First Presbyterian Church of Portland, Oregon, speaking to U.C. students in Stiles Hall on Valentine's Day, 1916. In the 1980s, a great many Americans have grown doubtful about the possibilities of world perfectability, but in the early part of the twentieth century, the dynamic spirit of reform was very strong. Certainly the men of Stiles Hall were doing their part to "hasten the time." Under the guidance of staff members Ben Cherrington, E. L. "Devie" Devendorf, and several others, including a young newcomer fresh from the New York Yankees baseball team, Harry L. Kingman, programs were in place to strengthen Christian character in the college men in Berkeley and to look beyond to the community at large.

A listing of the YMCA programs at the Berkeley campus in 1916 shows that the dinners and mixers for incoming students; the scouting of jobs for students ("everything from waiting on table, washing dishes, digging weeds, to peddling peanuts and pressing pants");[2] the campaign to support Roy Service's work in China; and the discussions, both at the small

fireside-meeting level and at the large conferences, were sufficient to keep staff members busy, morning and night. But more and more, the campus community realized that there was a larger, more troubled world outside of Berkeley which required their concern, and so discussion groups around such secular topics as "Present World Situations" began to evolve. Emphasis was still placed on the foreign mission approach to the tackling and solution of world problems, and the United States was seen as the country with the most to offer, especially with regard to converting non-Christians to "a better way of life." Bishop Moreland of Sacramento told the men:

> Europe needs our money and our men . . . The war has already brought about many conversions, in Russia, in India and on the battlefields. The YMCA has quarters in every large military camp in the world, teaching men to read and write, teaching them trades, teaching them the Bible. The war has proven that diplomacy, large armies and navies and "scraps of paper" are worthless and that the real element for peace is Christianity.[3]

The aim of the National YMCA was to go wherever there were large concentrations of young men, especially when the men had particular need to be strengthened in Christian faith and moral conduct. If many young men were moving from campuses to military installations, there the Y worker would go. As it turned out, Stiles Hall would soon encompass both.

Military drill had been a regular part of undergraduate life for men since the founding of the University and so the transition from student to soldier was not so abrupt as it would have been at a later period. But before the United States officially entered World War I and those real and bloody battles in Europe absorbed the attention of the men and women in all segments of American society, the U.C. Y staff was engaged in some small, local non-military skirmishes.

One such local conflict was with University officials over a question which, a few years later, would scarcely raise an eyebrow but which was sincerely felt in 1916. The issue was joined over whether the U.C. crew should hold its weekly training and rowing workouts on Sunday, a day seen as reserved for religious activity. Student Y Secretary Cherrington stated that "on behalf of the 50% of students of the University who are affiliated with religious organizations and are

opposed to such a use of the sabbath,"[4] he had filed a protest with the executive committee of the Associated Students. The crew captain responded that "without the Sunday morning workouts, it would be practically impossible for Cal to put out a crew."[5] Conflict between two of the YMCA's major interest areas—religion and athletics! The arguments waxed warm in the columns of *The Daily Californian,* and even the campus humor magazine *The Pelican* took up the conflict. U.C. President Wheeler, brought into the middle of the dispute, stated that those who wished to be both church attenders and crew members should not be penalized, and that a voluntary practice approach should be adopted. "In recognition of this fundamental social situation [i.e., the forenoon of Sunday used by common consent at the time for church services] and without hardship or loss of an essential benefit, the crew can, I am sure, settle this matter for themselves in some way which will show full respect for the rights of all."[6] This example of the spirit of magnanimity, where both sides were recognized as having legitimate points of view, was a model which came to be used much by Stiles Hall for dealing with conflict between disputing factions. At a later date, magnanimity became codified as a basic tenet of the written purposes and policies of Stiles Hall.

Another issue which would test Stiles Hall principles of tolerance was the emotion-laden question of prohibition, a subject hotly debated throughout the United States. In California, no less than 1,000 men enrolled in the ranks to campaign for two "dry" amendments on the state ballot. When election time came, U.C. men were again signed up to watch polls "in questionable San Francisco precincts," and in Oakland, "in order to insure fair play in counting the ballots." This was no doubt the occasion to which Harry Kingman referred in his oral history interview, conducted by Rosemary Levenson for the Bancroft Library of the University of California in 1973:

> **Kingman:** Another task I remember in those early years, which may have been the thing that began to get me interested in civic responsibility, was to recruit Cal students to serve as poll watchers in the counting of votes in a very controversial and important San Francisco election. I've forgotten the issue but Stiles Hall recruited several hundred Cal students to spend the night in

numerous voting places to keep the count honest. I think it was five in the morning when I got home to bed.[7]

In this interview, Kingman spoke of other aspects of campus Y work in the days just before World War I that changed the nature of student life:

R.L.: Would you say that campus life was less involved and complicated forty-five years ago?

Kingman: Yeah, that's right, and it enabled Stiles to promote certain types of program which would be most difficult today. For instance we used to arrange a series of large meetings in old Harmon Gymn; top national religious speakers like Raymond Robbins, Sherwood Eddy, John R. Mott would hold forth for four nights in a row, and with most of the approximately three thousand men undergraduates in attendance.[8]

The appearance of Raymond Robbins, who like the other great religious speakers of the day, traveled the regular circuit of U.S. campuses, evolved much later into a controversy in which President Wheeler's successor, David Barrows, barred Robbins from speaking on campus. In 1917, however, this many-sided man was received at the University by President Wheeler and the entire community with warm enthusiasm.

Raymond Robbins was a man who rose from being "a poor boy in the south" to become a lawyer. He went to Alaska during the gold rush and made a fortune there, becoming the classic, American rags-to-riches success. "He searched for the hardest, most needy place and the 17th Ward of Chicago was the answer," stated his publicity. In Chicago he allied himself with the Progressive Party and became a reformer of nationwide fame and a much sought-after public speaker, inspiring statements such as: "I would regard a failure to hear him nothing short of a calamity!"[9] (This from the President of the University of Arizona.) An endorsement for Robbins came from another "silver-tongued" orator of considerable fame, William Jennings Bryan, who promised, "You are not making any mistake when you book Raymond Robbins. He will not disappoint you; he is a man of great head and heart power. Get him a crowd and those who hear him will thank you."[10]

As a result of this kind of advance publicity, and enthusiastically supported by Stiles men, "an audience of students that taxed Harmon Gym to its fullest capacity, filling the aisles and balcony and overflowing onto the fire escapes, heard Raymond Robbins, Progressive leader and social reformer, hurl out his 'Challenge of the Changing Social Order' . . . Hundreds of students were turned away unable to gain admission."[11] Robbins also spoke to a separate "men only" meeting, as well as addressing the law students, and he appeared before a group of women students, assuring them that ". . . for the first time in the history of the human race, women have come into the labor and festival of life on equal terms with men and unrestricted by man-made limitations."[12] Robbins exemplified the type of orator who, at that period, generated a following among the young which perhaps only a rock-music group could command in the present day. But in spite of his original tremendous impact, a future brief sketch of Stiles Hall history noted:

By 1920, Robbins' welcome had worn thin. David Barrows, then President said that "under no circumstances would I extend an invitation to Mr. Robbins." Apparently Robbins' changed status resulted from the fact that, as a YMCA worker in Russia during the war, he acted as a "go-between" for the American ambassador and the Soviet government and in this connection lost the confidence of Barrows, then Lt. Colonel in the American Expeditionary Forces in Siberia, because of his alleged pro-Bolshevik attitudes.[13]

Shades of things to come in the area of free speech on the Berkeley campus!

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As World War I impinged more upon Berkeley campus life and feelings of patriotism bloomed, the use of military terminology became more current. "This University is now a training campus and any student who bluffs or lays down now is playing a dastardly dirty game," Dr. Willis Baer told the student body at a University meeting in Harmon Gym. But, he added, "You have no right in college unless you are preparing for the great game of life, war or no war."[14]

With the actual entry of the United States into the war, campus life changed abruptly. The University administration, acting on behalf of the U.S. Government, requested "the use of Stiles Hall as an additional barracks for the School of Military Aeronautics." The Advisory Board and representatives of

the YWCA met to consider their duty. "After some discussion . . . the possibilities of arrangements being made for the purpose and result of such use of Stiles Hall premises upon the work of the two Christian Associations, Professor Hildebrand moved that we offer Stiles Hall to the University of California for the U.S. School of Military Aeronautics, with the understanding that the offer was conditioned upon our ability to find adequate quarters elsewhere for the two Associations concerned."[15]

Two days later, the Board met again to work out the arrangements. It seemed that the young ladies would be the first displaced, as military barracks would no longer be appropriate as a site for their gatherings. The YWCA removed from Stiles Hall to a "temporary" location on Allston Way and never again shared the same roof with the YM. In the meantime, the University reconsidered its first request and decided to build new barracks on land next to Stiles Hall and to use the convenient brick building as a social center and study hall for the men.

Secretary Cherrington left for duty with the National War Work Council of the Y, and Devendorf was named Acting Secretary at Berkeley. The work took on new dimensions and a greater sense of diversity, as two essentially different programs—the one with men in uniform and the one for regular, unconscripted students—coexisted in the same building. The finances had to be carefully worked out and set down. The National War Work Council agreed to meet certain new expenses and to refurbish the Hall at war's end in lieu of rent.

Records of this period reflect the shift in the nature of the work and the reader picks up a sense of renewed involvement, enthusiasm and feeling of importance in what the YM was doing on campus. No longer primarily concerned with orienting the green freshmen, with trying to meet the next Stiles Hall utility bill, or with signing up U.C. men for Bible study, the men of the Y felt an underlying sense of being a part of a larger, more vital and serious national effort. For this, it was not necessary to design specific programs and strategies. Every day, the Hall was automatically full of men who needed a place to study, relax and write home. In Devie's report for 1917–18, he writes:

> This War Year will be known as the year of unlimited service by the University YMCA. With the motto of Service—social, moral and religious for all men of the University, the Association was brought this year face to face with the opportunity to be of service to larger numbers of men than during any previous college generation.
>
> Situated but a short distance from the SATC and Naval Barracks and next door to the SMA Mess Hall, headquarters and largest barracks, . . . Stiles Hall became the center for the "off duty" military life of the campus. With the cooperation of the National War Work Council of the YMCA, comfortable and attractive lounging and club room equipment was installed, and the building, equipment, activities and service offered free to all men of the University. With the removal of the YWCA, the YMCA activities occupied the entire building and a staff of 6 secretaries was required.
>
> Miss Anna Wolfe became Building Hostess—the first woman Secretary of the U YMCA . . . By military order Stiles Hall was made part of the campus, and was thereby accessible to the men at all times. An average of 1600 men a day used the building privileges . . .
>
> Under the changed conditions of personnel, of World Conditions, and of Thought, it has not only been necessary for us to omit several parts of the former program on account of lack of time and workers, but also to shift the emphasis to meet the new conditions. In this changed program, many of the old landmarks still stand out, but usually with new meaning or a different alignment with other events.[16]

The rallies and mixers (no longer called "jolly-ups") continued and "these were attended about as well as formerly but this year they were quite deeply tinged with the military element. The policy was adopted at the beginning of putting on no social or hilarious evening program without having, as a part of the evening's fun, a serious presentation of Christianity and Students in relation to the problems of the times."[17] The Y staff set up personal correspondence with several hundred men who had been drafted and it was necessary to hire a special stenographer to carry this out. Staff member Harry Kingman went into the army, and each day brought further changes in Y personnel. Devie's work load extended beyond the traditional long hours as he added extra duties to his job—and this "at the same salary as last year." In addition to the

American soldiers and regular student constituency, more foreign students, especially those from China, Japan, Korea and The Philippines, were becoming involved in the Y and each had a representative on Student Cabinet. Devie wrote:

> I would suggest that during the coming year, our work will be not only of a different nature with the students but we also have the increased work of the men in uniform. The time has come when a more direct and active cooperation on the part of the Advisory Board members would be a real boon to the work of the Association here on the campus . . . I spent my years here in the Association previous to this largely on financial and business matters . . . the war has brought a new consciousness in the minds of the student body and has called for certain changes of emphasis of policy in the work.[18]

Despite a history of heart trouble, Devie labored on, carrying a heavy program load and fund-raising to keep the good ship Stiles Hall afloat. In his fund solicitation letters he demonstrated a flair for dramatic writing,* often referring to the campus as a "concentration camp"—a term which did not then have the significance it later acquired.

> The men coming here leave their home town and county districts without special training and with so little interruption of the normal life of the community that we often overlook the fact that twice each year these boys mobilize and concentrate and are mustered out. The University is peculiarly a Concentration Camp of young men of the whole State of which California is justly proud.[19]

Development of student leaders was a continuing problem, chiefly due to almost daily turn-over as a result of military conscription:

> At the big Smoker Rally and Blazer just before the Big Game, the Graduate Manager, speaking to 2,000 students said, "500 of the best men of this University are in the training camps or at the Front and so far this year you men have been unable to fill the places of leadership or to carry the responsibilities which have come to you."[20]

*A good example is a small pamphlet which he wrote called *The Man I Have Never Seen* about the first Secretary of the UCYMCA, Reno Hutchinson. Devie was intrigued by Hutchinson's photo, which sat on the office desk and watched him at work. Hutchinson, a most promising young leader, had been inexplicably murdered on his way to work one morning in Spokane, Washington.

Hard words, but according to Devie, the manager "spoke sincerely and correctly, for the problem of student life today is the problem of leadership." The ideal leader was seen as a big, manly, clean-living youth who combined athletic abilities and interests with serious plans for a future life of unselfish service to the community and faithfulness to the church. If he also had some salesmanship ability and a gift for extracting charitable contributions from friends, faculty, parents and fellow students, so much the better. The YMCA sent out the following list of rules for getting the always-needed subscriptions.

WORKERS RULES

1. Subscriptions are not secured by hypnotism nor begging, but by a tactful, business-like presentation of an opportunity to help in a movement, the value of which there is no question. The Association war work has a deeply patriotic appeal. Urge a liberal gift as a patriotic duty.
2. A good worker should possess . . . knowledge of the project . . .
3. The worker should present the matter in an easy, clear, concise manner . . .
4. The worker should possess enough tact to enable him to fit his method of presentation to the individual with whom he is dealing.
5. Interviews should be secured with the man when he is alone and not hurried . . . A jocular word at the start will often break the ice and help progress. Get to the matter immediately and present it clearly and forcibly. Don't let the man talk until the proposition has been clearly presented.
6. Then give him a chance to express himself . . .
7. The worker should then explain the form of the pledge stating what has been given, possibly calling attention to some gifts which represent sacrifice. He should then tell his man, tactfully, how much it is "hoped he would give." This should be two to five times what you think he has in mind to give.
8. The solicited will now tell his troubles, responsibilities, similar calls, etc., as reasons why he cannot give what is asked, or at all. These should be pleasantly listened to, and in a general way admitted as the lot of us all. BUT NOT ACCEPTED AS REASONS FOR HIS NOT GIVING LIBERALLY.
9. Tactfully, persistently show him that there is no real reason for his not giving liberally; explain how easy the extended

payments make the matter, and urge him to a generous decision . . . DON'T ACCEPT A REFUSAL ON FIRST CALL. ASK HIM TO THINK IT OVER AND SAY YOU WILL CALL AGAIN. If necessary, plead with him to do his duty. When an answer is given which seems final, accept it thankfully, though the pledge be small, and gracefully if it is a refusal, leaving him at least a friend of the movement. Though he refuses. don't offend him. Don't hammer anyone—make friends for the YMCA.

10. The careful following of these rules will make the campaign a success. It will also make you a stronger clerk, salesman, insurance or real estate man, merchant or any kind of business man, where you are required to meet men in any way. It will also make you a better and more valuable citizen to your community.[21]

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The YMCA movement was deeply involved on a massive and international scale in work with soldiers in World War I. There were 7,850 American Y workers overseas providing canteens, entertainment, religious services and recreational and social centers. At every camp in the United States, Y workers specialized in keeping "the boys" in touch with the folks back home and in setting up Bible study and religious meetings for the new soldiers. For reformers, there was much work to do; peculiar temptations, it was found, beckoned to young men wherever they gathered.

Women students at Berkeley got quite a different perspective of the wartime life of "our boys" (somehow, transition from student to military life changed "men" to "boys" in common parlance) for whom they were diligently knitting socks and sweaters. A mass meeting was held in Wheeler Hall so that "the women might discuss frankly war in its actualities and the woman's part in its successful conduct." Among the speakers on that 1917 occasion, which was reported in the local paper under the headline "Lurid Truth of Camp Life Told Women at Special Mass Meeting," was Dr. Meade of the University, who "spoke in detail of the grasp of vice and its accompanying disease and wretchedness upon the newly formed soldiery and called upon the women to set an example which the young men might carry away with them as a deterrent in the temptations of camp life."[23]

The wartime record of the UCYMCA creates a picture of enthusiastic and untiring efforts to support the men students (in and out of uniform), the University, and the country's war effort in every way possible. Devie ended his July 16, 1918 report to the Advisory Board buoyed up by his job:

> The work has been more pleasant to me this year because of two conditions: there were new problems and relationships every week and the Committee have been so cordial in the acceptance of whatever solution I have thought best to propose.[24]

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Following the Armistice, the YM hosted "Readjustment Dinners," company by company, for every uniformed man on the campus. As the campus began to adjust to peacetime, a new devastation in the form of the disastrous influenza epidemic of 1919 reached Berkeley. The University itself was forced to close down for a short period and Y staff members visited 200 men daily in hospitals and the college infirmary.

One of the first of the post-war speakers to travel the college circuit was Dr. A. J. Francis, a Y worker returned from France. At Berkeley he told his listeners:

> Probably no army was ever seen before that contained the same number of college men as our AEF. It is an open secret that the college men make the frame of mind in the country, and nothing could be more important than the new world vision which so many have caught out of this mighty exploit . . .[25]

The college men at Stiles Hall quickly converted to civilian status and the program returned to its pre-war format. Ben Cherrington accepted a new job with the Rocky Mountain States YMCA, leaving Devendorf already in place as General Secretary at Berkeley. Harry Kingman returned from Camp Gordon and added to the staff were G. L. "Larry" Maxwell, Associate Secretary; Harry Anderson as Foreign Student Secretary; and his associate, Mr. K. S. Jue. The annual budget was edging up toward $18,000 and it was suggested that an automobile might be purchased so that the secretaries could get around more efficiently, but the Board voted this down. "It was the sense of the committee that an auto would facilitate the work, but that the Association should not buy a machine as such an act did not place the Association in the

correct light publicly."[26] (Early in Stiles Hall's history, the decision-makers had voted against the installation of a telephone, for which they could see no necessity.)

True to its promises, the National Council provided funds to refurbish Stiles Hall, including the installation of steam heat, which helped to make Stiles "one of the most comfortable Association buildings on the Coast."

The post-war period was marked by an increased emphasis on involving the growing number of foreign students at the University. At one of the first Asilomar conferences after the war, 42 foreign students signed up to attend, along with 97 other men students—"the largest ever in attendance from the University of California." International House was still an institution of the future, and so it was natural for the YM to take male students from other countries under its wing and to employ staff to assist them with their particular needs. A short document written by Herbert Sein, a student from Mexico, recounts the "history" of the Foreign Students Cabinet of the UCYMCA in poetic and fervent passages.

> This is a very unique and cosmopolitan organization. It is composed of men from every clime and from all parts of the world; men who have breathed the balmy breezes that sway tall and majestic palms of mid-Pacific, paradise islands; men who have dwelt in the aged homes by old rivers, honored in tradition and in the works of Oriental sages; men whose faces have been kissed by the chilly winds of arctic countries; men who have lived on broad plains, sheeted by millions of coffee-bearing trees; men from mountainous regions whose mineral wealth is steadily streaming out; and men who have seen the life and civil struggle of nations being born . . .
>
> This Cabinet was organized in January, 1919. During the last days of December, 1918, the YMCAs of all the California colleges met . . . at the picturesque retreat of Asilomar. Of the life problem touching sessions held, one was devoted to the Foreign Students. Thrilling, heart-touching, and pulsating with country love, were the speeches of these men. The keynote struck by all was "Christ in all things is the solution of my country's problems." One, a short, sturdy and intelligent Korean lad, closed by uttering words that engraved themselves into the minds of all hearers, "God bless my country, and lead us, Oh Uncle Sam!"[27]

The Student Y also had an Americanization Committee, supported by local "manufacturing concerns," which recruited students to volunteer as teachers of English, civics, math and other subjects to foreigners who had settled in the Bay Area.

As the University YWCA was now firmly settled into its own building—The Y Cottage—Stiles Hall became synonymous with the YMCA. A young woman student of the time, Miss Ruth Winning (who later became Mrs. Harry Kingman), has reminisced about postwar Stiles Hall and given a personal picture of it:

> My first impression of Stiles Hall was received as I sang at a Sunday afternoon meeting there in the spring of 1920. I had met Harry a few evenings before when, as a second-year student, I had taken part in a program at the YM-YW, a mixer—a dance—at the YW Cottage. Harry was then the Freshman Secretary at Stiles, responsible, among other things, for Sunday afternoon services held in the old, brick building. I was completely overwhelmed by the size and dignity of that old building . . . It was huge—at least it seemed that way to me—dignified, high-ceilinged edifice, with much massive furniture; thick, thick carpets and heavy, dark blue, velour drapes that framed the very tall, deep-set windows. It was scary. Even Devie, with his cheerful, up-beat leadership, wasn't able to cure me of that feeling. I never really got over it. All of which probably contributed to my (later) initiating the practice of shifting many of the social and business meetings of Stiles to our home, where I felt a lot more secure.[28]

New bursts of vitality enlivened the U.C. student YM and YW in the immediate postwar years, and 142 delegates from Berkeley arrived singing and cheering aboard their chartered railroad cars, at the national student conference held in Des Moines, Iowa in 1920.

In the spirit of the expanding perimeters of the work, the Trustees of Stiles Hall, meeting with the YMCA Advisory Board (some of the men present held membership in both bodies and both groups were chaired by Anson Blake), debated the purchase of land adjoining Stiles Hall. They finally decided to make the purchase on the basis that they could always sell or trade the land to the University at some future time. The staff expanded to include a Financial Secretary who was given the assignment of traveling the state, soliciting contributions from alumni and parents of college students, tactfully explaining the value of the work with the country's future leaders.

As for the students enrolled at the Y, positions on the Student Cabinet were taken seriously and candidates for the offices had to agree to attend a weekly meeting; have a weekly conference with staff; set aside fifteen minutes daily for devotions; train their own assistants and successors; attend conferences; and turn in written reports to the Cabinet and Advisory Board at the end of the term.

The burgeoning Berkeley campus attracted an ever-growing number of prominent visitors and the University became one of the points of interest for travelers to the San Francisco Bay Area. President Woodrow Wilson, stumping the country on behalf of his beloved League of Nations, appeared before a large gathering in the Greek Theatre. The 1921 *Blue and Gold* looked back on the ex-President's visit:

> Escorted from Oakland by the ROTC Corps the President came to the Greek Theatre . . . Dean William Carey Jones spoke of the students that were gathered in from every part of the universe representing a "veritable League of Nations" and asked the President if he could refuse to address them. Although he had been warned by his physician not to speak because of fear of a nervous breakdown, President Wilson could not refuse to respond to the demonstration and welcome given him by the thousands assembled. He spoke of the fact that a student should take more interest in the nation's affairs and in international topics, as they did in European colleges . . . He then spoke of the part the United States should play in the affairs of the world today and "not be robbed of its destiny by long debate and argumentation." "We are destined to lead the world," he said in closing.[29]

With the active growth of a more diverse student body at the Berkeley campus, Stiles Hall was beginning to be less the all-campus student center its founders envisioned and was now more narrowly regarded as specifically the headquarters for young Christian men. More campus-wide events were being held in the old Harmon Gymnasium and some of the pedestrian traffic entering the campus grounds shifted away from the Stiles Hall corner of Dana and Allston Way. In descriptions of Berkeley student life, we read now of jazz, of dances and smokers (with free "smokes" contributed by local tobacco dealers). Smokers and dancing to the new jazz rhythms were not the sort of events that Stiles Hall fostered. However, the Hall remained an extremely lively place, with a

full program, and the Roy Service "California in China Project" was still carried on with no lack of enthusiasm.

Another part of the general program which enjoyed considerable success with students in the early 1920s was an outreach effort called "Deputations," an evangelical thrust which sent teams of U.C. men students into nearby, small California towns with the purpose of elevating "the moral tone and strengthening the religious fiber of the community." The scheme was to visit a given town for a weekend, taking part in social, athletic and religious activity of the community so that the local boys would "tie up to some definite form of Christian service" and "realize that some prominent college men do this kind of work." By the visit of the Y team, the men of the community were to be made aware that, "if there is a 'boy problem,' that they are responsible for it and the only solution is to show them how to get under the skin of the boys." There are some hints here that college men might be more effective with boys than their own fathers and it would be interesting to know how this assumption was received. In any case, it was felt to be necessary to provide the deputations with a list of helpful suggestions to keep them on track. Here are some:

- Have a snap in the meetings . . . Don't let them drag . . . A talk of 8 minutes is sufficient for any speaker.
- Don't try to make too big a stir the first night.
- Don't act as if you pity people who live in small towns . . .
- Don't gossip or bring up doctrinal or denominational questions.
- Don't be unnatural or be a quitter and go home early. Stay through.
- Don't pay attention to the girls. Confine activities to boys and men. (GET THIS!) Some bright eyed little country queens may be a dickens of a temptation to certain susceptible college gents with no regular affiliations—but for Heaven's sake, forget it.
- This is no place to demonstrate the use of up to the minute language.
- Avoid preaching and save your "thunder" for the afternoon and evening.[30]

The U.C. team was expected to jump into the community,

involve the men and boys in athletic events—hikes, ball games and the like—and, on Sunday, be in all the local churches leading song services with "lots of zip" and speaking heart-to-heart with the boys on such topics as "Clean Life, Clean Amusements and a Clean Crowd" or "Christ as a Chum." They were enjoined to write thank-you notes for the hospitality they had received as soon as they returned to Berkeley, and "to send at least one man back to the town every month to check up on the boys; don't underestimate this part of the work." What impact the Deputations had on Watsonville, Oroville and Richmond is not detailed in the record.

In 1921, Secretary Harry Kingman decided to go to China. This was for him a return to his second homeland, as he had been born of missionary parents in Tientsin. Kingman had originally joined the YMCA staff at Berkeley as the "Congregational Secretary" but was soon assigned to work generally with freshmen. His decision to go to China came as he had attended the national student Y conference in Des Moines and was "rather inspired by the leaders . . . who had themselves served in places like India, China and so on."

> I decided that I'd like to go if I could go under the auspices that gave me the kind of work that I was qualified for. When the National YMCA, which had an international section, found that I was interested and available they decided that they would take me on for a six year term to serve in China.[31]

Harry Kingman sailed for China in September, but his connections with the UCYMCA were not over, just set aside for six years.

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In the early 1920s, the perceived philosophical collision between the rapid advancement of scientific thought and research versus conventional and familiar religious teaching was beginning increasingly to perplex students. This, in turn, concerned acknowledged Christian leaders and presented new challenges. In 1923, a group, including the Y staff at Berkeley, persuaded U.C. President Barrows to address the student body on the topic of "Science and Religious Beliefs." *The Daily Californian* announced this as the President's last address to students—and only students were invited. M. A. Cartright, Executive Secretary to Barrows, was quoted as saying that "President Barrows has led a life too red-blooded to treat the subject . . . in any manner other than interesting to students. I can assure you that they [the lectures] are intensely interesting and something which the students will no doubt enjoy. There is a punch in every paragraph."[32] Again, the old Harmon Gym was packed to the rafters with students eager to hear Barrows deliver two lectures on his theme: "What does it advantage the human race if we gain the whole world and lose all assurance that it has any meaning or moral order?" He concluded his address by stating that religion is a "human necessity" which is separate from scientific advance. Y staff member Maxwell sent copies of the Barrows speeches up and down the state, generating favorable letter responses and even a few checks.

About the same time, the Berkeley campus YMCA also had much to do with stimulating the existence and growth of a similar organization at the UCLA campus and, for many years, it was referred to as the "Southern Branch" and thought of as an adjunct of Berkeley. Fund raising for the two programs was shared, and there were many references in the record to fair percentages of the split between the north and the south. The Southern Pacific Railway Company granted free passes to Devie and A. P. Watts, the Southern Branch Secretary, to travel back and forth. This relationship between Berkeley and Los Angeles waxed and waned until the early thirties, when the Board, finding the arrangement cumbersome, voted "establishing a severance of organic relations between the UCYMCA and the UCLAYMCA."

> As a working arrangement for financial solicitation between the U.C. YMCA and the U.C.L.A. YMCA, we agree upon the Tehachapi as a line of division for general solicitation, and in addition we will confine our solicitation south of the Tehachapi to (1) the alumni of the University of California; (2) the parents of students of the University of California at Berkeley, and (3) past contributors and new special donors to be cleared by mutual agreement of duly appointed representatives of the two Associations. Similar solicitation by UCLA YMCA north of the Tehachapi shall be on the same basis.[33]

The "Frosh Bible," as the Y-published Freshman Handbook, presented to every entering student was called, shows

that, in 1923, the incoming class was still being addressed as "Ye Green Ones" and "The Babes." It was full of useful information and advice and was underwritten by ads sold to local businessmen. The small, dark-blue books contained the U.C. calendar for the year; the words to official songs and yells; listing of societies, religious and secular; and much homespun advice about appropriate behavior and even suitable clothing. "Kindly Words of Admonition to the Babes," written in earlier years by Benjamin Ide Wheeler and now reprinted, identified the Freshman's proper place on campus:

> Your first peril is that you may be daunted, confused or thrown out of balance by the newness of things . . . The first term of your Freshman year does not constitute a safe field for brilliant achievement. Those who achieve prominence early generally die young. The desire for popularity is poison for the soul.[34]

There are several more paragraphs of straight-from-the-shoulder advice, warnings about cheating, sneaking and seeking after false goals, ending with this counsel:

> It is a good thing in general to avoid doing what you couldn't explain to your mother.
>
> Be loyal to the University and render unto God the things that be God's.[35]

The Y staff added its own tips:

> If in doubt as to anything, come in to Stiles Hall to find out. You will not only find the secretaries willing to be of service, but you will discover that all men of a religious turn of mind are not necessarily mollycoddles.
>
> [At Stiles Hall] you may wash and rest yourself. Information and Employment bureaus will do their best to help you get settled. Older fellows will be there with advice.
>
> *Stiles Hall is the proper place from which to plan your campaign.*[36]

In his 1925 fund-raising letter, Devie asserted that:

> The University of California Student Christian Associations stand at the center of the greatest state educational institution of the nation . . . Our raw materials and our products are men.[37]

That same year, however, *The Christian Collegian*, a small paper of news and opinion published monthly by the Interchurch Committee of the Berkeley student YM and YW, editorialized, voicing unfamiliar doubts and concerns on the character-building front and sounding a pessimistic note of the sort not heard before the war.

Can America Call Itself Christian?

> More lynchings here than in any country.
>
> Divorce here is rapidly increasing—as compared with a marked decrease in "heathen" Japan. Class wars at their height. A natural selfishness which makes us—the best-equipped nation on earth—refuse to go in openly and foster an international tribunal in Europe.
>
> Some have said that we need not worry about America—that it is 98% all right. But America presents a field for Christian service as needy and perplexing as any across the seas.[38]

A far cry from "Lead us, Oh Uncle Sam!" *The Collegian* sermonized in strong terms against student tendencies to indulge in all the seven deadly sins, plus a few more invented by the ingenious student mind, and cried out: "Where are the Christian students?" Apparently, the work of human improvement is never finished and takes constant reinforcement.

"Character First" was the motto emblazoned across the Student YMCA letterhead in 1926, and, if evils were overtaking the campus, it was not because the men of the Y lacked a full program in operation based on bringing out the best in their "raw material." A glance at the schedule shows a multitude of discussion groups, for this was the prevailing format for dealing with life's temptations and problems. Under the leadership of a minister, Y Secretary or professor, students could grapple verbally with the many issues which troubled them. "The Sex Factor in Human Life" was allowed to come out into the light for serious discussion. "No problem is of more vital concern to the college student than that of harmoniously adjusting the sex factor to a constructive and satisfactory philosophy of life,"[39] said a letter from the American Social Hygiene Association to the Secretary, as it attempted to promote its "scientific" handbooks on the subject for use at the Y.

Arthur Bell, a British student, surveyed life on the Berkeley campus with "wonder at the size and affluence of the institution." In his opinion, "The American student impresses one as being a serious and industrious worker, and well above the average citizen physically and morally . . . But," he writes,

there does not appear to be any very deep interest in national, social, economic and political questions and most students here have a wonderful lack of knowledge and understanding of conditions and events of the world at large . . .

One meets numerous small bands of zealots . . . but, of course, most of their schemes are wildly impracticable and anyhow, before he has time to do anything very revolutionary, the student graduates and marries a conservative wife who effectively curbs his enthusiasm . . .

Of paramount interest are the student organization and student government. Probably no foreign universities approach those of America in the efficiency of organization or in the extent of powers vested in the students for self-government . . .

Finally, a tribute must be paid to that large body of students who are "working their way" through college. . . . There is little doubt that most of them suffer acute hardships and meet discouragement on every hand; yet one rarely hears a word of complaint . . . All honor is due to them and while the country produces such resourceful and courageous citizens, its continued greatness is assured.[40]

In June of 1927, an official house organ for the YMCA at Stiles Hall was born and called, unimaginatively, *Stiles Hall News* (later dubbed *The Y's Bear).* A large, six-page paper, full of articles and pictures about Y programs and personalities, its issues indicated a thriving and active agency. Page one reported the homecoming of Harry Kingman (accompanied by wife, Ruth, and three-year-old daughter, Beverly), from his half-dozen missionary years in China and one year of graduate work in New York City. He was warmly welcomed back to the Stiles staff, and also hailed as the new coach of the California "Goofs," the Freshman baseball team.

The late twenties saw still further absorption of programs which had first been initiated and developed by the Y, into the bureaucracy of its powerful but friendly rival, the University itself. This pattern was repeated many times. An apparent, non-academic, student need (such as housing, jobs, counseling, etc.) would be met by a YMCA program, and then, with the growth of the student body and campus facilities, it would be taken over and absorbed into the larger institution. At this point in the recurring pattern, the Y would develop new programs to meet needs as yet unperceived, or not considered vital, by the University.

The Y was particularly proud and fond of its work with foreign students and was reluctant to surrender it without a bit of gentlemanly David-and-Goliath struggle—which, in this case, Goliath won. As the YMCA was an international organization, it had always seemed natural for campus Y's to make particular efforts to welcome and assist foreign students into the fold. But the number of foreign students was growing at many universities and this influx from many countries gave birth to the idea of "international houses"—centers where students from outside the United States could live together and share their college experiences in a strange land. In 1922, representatives of the U.C. YMCA had appealed to John D. Rockefeller, perhaps the leading philanthropist of the time, for funds to expand "Christian work" with foreign students "through our interdenominational agency, the University of California YMCA." Again in March of 1923, a proposal was submitted to Rockefeller, from Anson Blake and Devie, for an annual grant of $10,000, based on the argument that "the University itself secures generous allowances for every other item of education, except in matters of religion. This means that each year, Christian work must be entered entirely as a venture of faith. Every change in business conditions affects the budget receipts."[41] A polite refusal was soon received stating that "Mr. Rockefeller is not at present prepared to consider carefully this request" but "we shall venture to retain the material which you have presented."[42]

Thus began a long series of letters from Devie to whomever he thought could help the cause of maintaining and expanding Christian work with foreign students. This correspondence extended over a number of years. The Y staff, both at Berkeley and at the National New York office, were agreed in their concern that students, foreign and domestic, stay close to Christian influences.

Meanwhile, the Rockefeller Foundation was conducting a study of many of the nation's campuses, and, having underwritten the founding of an International House in New York, it was interested in setting up similar institutions at other university sites. Dr. John Mott, General Secretary of the National Council of YMCAs, was contacted by the YM staff at Stiles Hall to use his influence to keep the foreign student work at Berkeley in YMCA hands, by interceding with Rockefeller. A

quasi-political battle was carried on, politely but seriously, for several years between those pulling for the poor-but-stalwart Y, and those who held the ultimate trump card—a bountiful purse. "Unless we play the game very carefully now, we will lose some of the most attractive features of our foreign student work," wrote David Porter, a staff member in New York, to Devie. "It would be a spiritual tragedy if the New York International House plan was put down upon California and our other states."[43] Telegrams began to fly. Devie offered to go to New York and to have a personal interview with John D. Rockefeller. Again, the gentle rebuff came: Mr. Rockefeller's "time is so mortgaged, and he is working under such pressure that he feels it will be impossible to comply with your wish . . ."[44]

In April, 1928, Devie turned to Robert Gordon Sproul, Vice President and Comptroller of the University and long associated with the Y, both as a student and Board member. After receiving copies of all correspondence, Dr. Sproul parried: "How do you ever find time to write such long letters?" Then, in his unique, jovial, but definite fashion, he laid it out to Devie: "After all, the iniquitous steamrollers of Mr. Rockefeller and the University have rolled over the situation, and those who have been flattened by their progress can do little more than recognize the fact and endeavor to make the best of the shattered remnants left to them."[45]

Devie still hoped that the Y could continue the program for foreign students, and that the proposed International House would be chiefly a dormitory. The University officials took a carefully neutral stance, but the die was cast. In 1930, International House, a large, imposing building, funded by the Rockefellers and erected at the top of Bancroft Way. opened its numerous rooms and facilities to the foreign students of the University of California, and it has long since settled in as a vital and important institution within the University community.

In addition to retaining the work with foreign students at Berkeley, Devie's hopes had been to create a new Christian center on campus which, sponsored by the Y, would include a chapel, great auditorium, dining rooms and "lounging rooms

of the nature of a moderately well-to-do high class club" for students. Devie even referred to his fantasy building, which he described as having "all the elegance of Stanford Chapel and all the majestic architecture of Ely Cathedral" as "Devendorf's Dream." He longed to be not at the edge of the lively campus, but closer "to the center of student travel."[46] But the separation of church and state was an idea so cherished that, although high University officials frequently served long terms on the Y Advisory Boards, they always carefully distinguished between their University and their YMCA connections.

Stephens Union, the new campus student center, offering a store, cafeteria, lounge and clubrooms, as well as providing space for the offices of the Associated Students, seemed in a way to be a realization of "Devendorf's Dream"—alas, not under YMCA auspices. As a result of its location, the "heart" of the campus shifted further east along Strawberry Creek and much "student travel" went with it. In addition to the new Student Union and International House buildings, "various church groups, Protestant, Catholic and Jewish, were establishing and raising their own buildings as centers of student activities," remembers Ruth Kingman about that period. "Up to that time, Stiles Hall had undertaken most of those responsibilities."[47]

At this same time Robert Gordon Sproul was inaugurated as President of the University of California and brought a new, forthright style to the office—less severe and sermonizing than his predecessors, full of charm and longstanding familiarity with all aspects of Berkeley life. In his welcoming remarks in the 1930–31 "Frosh Bible," he wrote:

> Certainly, though there seems to be a tradition to the contrary, I shall not be admonitory. I shall not tell you to be good boys, to keep your bodies, mind and clothes clean, to study hard and to eschew frivolity. This is a university of men and women and we assume that to a reasonable extent you will here put childish things aside and play a responsible part in our community life.[48]

The program at the Y at this time was still a mix of social service (particularly to young, potentially wayward boys in the community); campus service, including regular infirmary visiting; and religious education. The Freshman Orientation

at Asilomar and the large Western American Conference of students from all colleges at that same picturesque conference grounds, were the high points of the year and are remembered yet with great affection by graduates of the period.

The *Y's Bear* of October, 1930 editorialized on the "Changing Emphasis at the Y":

> Where are the reports of yesteryear? What has become of the impressive statistics on conversions, Bible classes, evangelistic meetings and all the rest? Have such Stiles Hall activities been discontinued? And if so, what has taken their place? . . . A changed student world has forced the organizations which are seeking to minister to its spiritual needs to make many a new approach . . . Dr. George A. Coe's definition of Christian education rather well suggests that towards which the Stiles Hall program is aiming: "It is the systematic critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and that by the hypotheses of the existence of God, the great Valuer of Persons." . . . Much of this ideal can only be satisfactorily sought with individuals and with small groups . . .
>
> When Devie or Harry Kingman or Ralph Scott follows a student through four years of his college life, counsels with him frequently, joins him in recreation, gets him out of occasional scrapes, finds him a room or a job when his funds are low, the secretary spends many, many hours on vitally helpful service which does not loom up on the monthly form report.
>
> One of the most important contributions of Stiles Hall secretaries, for example, lies in the opening of their homes to students and faculty. Some students testify that the most memorable evenings of their college course were those spent in informal fellowship and discussion of these home gatherings . . . The fact that this type of service can scarcely figure in whatever statistical reports Stiles Hall may make seems to afford additional proof of the increased difficulty of proving to our friends that the University of California Christian Association is still playing a beneficent part in the life of the Campus public.[49]

With "the entire University" no longer defined as the field of work, personal qualities of the Y staff became more crucial to the life of the program, and the character and depth of their individual interest in a small number of students "as persons" had a profound effect. Much earlier, a report by a Congregational committee on University affairs had stated,

"Mr. Kingman seems to have an unusual ability for friendship. Although this is his first year on the University campus, he is probably known by as many students as any other one man at the University."[50] And those who remember Devie also speak of his "congeniality," "genuine friendliness" and "courageous outlook on life."

The 1930 *Y's Bear* editorial quoted above, which so clearly shows the shift in Y program emphases, also demonstrates that the Association was now beginning to be commonly referred to by the name "Stiles Hall." Gradually, the organization and its building name had merged into one name, and although, legally, there were still two governing bodies—seven Trustees of Stiles Hall and eighteen Advisory Board members (sometimes headed by an Executive Committee, or at other times called a Board of Directors)—many of the same men served on both. Anson Blake, showing a remarkable devotion of service to the organization through its many phases, continued as Chairman of the Trustees and of the Board. President Sproul also served on both bodies and epitomized the kind of man who so ably guided the Association along its unmarked path. Having a foot in both worlds, Sproul addressed 1,200 students at an interfaith gathering in May of 1931, articulating the role of the University in spiritual matters, as he viewed it from his unique position:

> Religion is a field of human activity in which I am deeply concerned, both as an individual and as a university president . . . Neutrality must be kept, in the field of sectarian theology in order that the University may not become the press agent or tool of a particular religious group. But none but cowards would use such neutrality as a smoke screen to hide reluctance or timidity to deal honestly with the vital issue of religion.
>
> The day the University sells its soul to any religious group, or any other group for that matter, it might as well close its doors, for it will have died as a seat of learning and will linger only as an agency of propaganda. But conversely, the day it says it has no soul to sell and washes its hands of all responsibility for that great force in human affairs . . . on that day also it might as well close its doors, for the one thing needful for true greatness in any institution will be lacking. There will be but an empty shell.[51]

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In the early 1920s, another strand had been woven into the agency which had come to be known as Stiles Hall-the University YMCA. A group of community leaders, including Devie and others associated with the Y, met together to unify community giving to charitable organizations. *The Berkeley Gazette* reported the new community step:

> February, 1923: Berkeley last night put itself alongside scores of other cities of the country in the adoption of the Community Chest plan, action being taken at the mass meeting of representative citizens and delegates from various welfare agencies.[52]

Devie, that inveterate letter writer, contacted staff of other Y's all over the country for guidance about connections with community fund organizations like the Community Chest. Fearing to lose independence, yet recognizing the benefits of such a unified fund appeal, the Y joined a few other groups, such as the Boy Scouts, to form the Berkeley Community Chest.

Although Stiles Hall was one of the founding agencies, and has remained a "member agency" ever since, it has been required to prove its merits as a worthy community organization over and over again. This was not peculiar only to Stiles Hall, but in reading agendas dating from the founding of the Community Chest organization, the ongoing struggle over the annual Chest allotment, represents a sizeable percentage of the Stiles Hall official written record. In the early thirties, Stiles Hall was receiving an allotment from Berkeley as well as small amounts from the Oakland, Fresno and Stockton Chests. The President of the Berkeley Chest, The Rev. W. R. H. Hodgkin (who also served on the Stiles Advisory Board) wrote Devie: "It is especially necessary for the character-building agencies to satisfy the public that they are doing a needed work and doing it with efficiency."[53] As a result of this hint, many letters of commendation written by prominent University faculty and administrators were rounded up and sent to the Chest, stating that the work of the young men of the student Y was of inestimable value to the community. In recognition of Chest support, Y staff and Board members often served as volunteer solicitors during the annual Community Chest drive.

The annual allotment from the Chest, and later from the

organization which evolved from it—The United Way of the Bay Area—has always been a cornerstone of Stiles Hall's general operating budget. Even when the allotment represented a much larger percentage than it does now, however, the men of the Y were not willing to accept contributions which they felt were not offered in the correct spirit. When a contributor sent a check to Devendorf for $100 toward Stiles's budget but said that it was "given upon the expressed understanding that this amount was to be deducted from his contribution to the Berkeley Chest," the Advisory Board rejected the gift and returned it with a letter "thanking him very cordially for his interest and his financial cooperation but stating that we could not accept a subscription which was definitely conditioned upon its deduction from a subscription to the Berkeley Chest of which this organization is a part."[54]

At the meeting of the Advisory Board of the University YMCA of April 11, 1931, the members were presented with a matter which profoundly altered its future. A letter from U.C. Comptroller, L. A. Nichols, offered on behalf of the University to purchase Stiles Hall and all the land it owned at the Dana Street site. This proposal could not have come as a complete surprise, considering the close ties between Stiles Hall and President Sproul, plus the obvious, continual expansion of the physical boundaries of the campus. Conversation about other sites for the U.C. YMCA had been carried on at informal levels for some time, but "Devendorf's Dream" of a truly grand Stiles Hall Y headquarters, located at the heart of the campus, seemed further over the rainbow than ever. The Advisory Board, still chaired by the faithful Anson Blake, discussed all aspects of the University's purchase offer:

> The consensus of opinion seemed to be centered around the general proposition—that the YMCA and all the members of the Board of Directors personally and officially were much interested in the forwarding of the plans of the University and that we should do all in our power to expedite the University purposes in general and in these property arrangements in particular.
>
> That the matter of price or market value of property was almost a non-essential consideration under the circumstances inasmuch as the chief interest of the YMCA was being in a position

so that it could carry on its work during the future years as advantageously from some new location as from the present location, and that therefore money value was a difficult matter to determine, and that any price paid for our property would mean nothing to us except in terms of what it would re-purchase.

That the University Y exists only for its integrative purpose with the University life . . . the location of the Y was more important in its relationship to the student center of activities on the campus than in relation to any residential units, inasmuch as the students came into the Y during the day as part of campus activities . . .

That, in view of these considerations, a relocation of the Y might be considered from the point of (a) advantageous location in respect to student campus interests and activities, (b) at least as adequate facilities for carrying on the work as at present, (c) keeping in mind the possibility of future enlargement of the work or amalgamation or coordination of the religious interests of the campus necessitating a larger site, and (d) the matter of price, a necessary consideration but of minor importance.[55]

This altruistic view of the financial arrangements hardened a little as the Board and staff came to realize more clearly the impact of "rehousing costs and unavoidable expense and inevitable loss of furnishings . . ." A Property Exchange Committee, consisting of Chairman Blake, A. A. Brown and William M. Wheeler, was organized to propose action on the YMCA vision of uniting and coordinating all the different religious interest groups about the campus into one common location. This never happened. Before the University YMCA knew where its next home would be, the University began to grade the vacant land around Stiles Hall and the job of finding a new home became urgent.

"Stiles Hall Gives Way to Campus Growth" was the headline of the *Y's Bear* of May, 1931. The article detailed the University's plans for expansion and reviewed the life of the venerable, redbrick Hall:

With the passing of Stiles Hall another historic point of interest is erased from the campus. But with Stiles Hall, perhaps, there lingers in the minds of the alumni and friends of the University a memory of more varied and deeper experiences than are commonly associated with other buildings of the campus. For here the life of the University centered for ten student generations in the free expression of their social fellowship and religious interests.

Stiles Hall has not been associated in the student mind with classes, nor seminars, nor final exams, nor grade points, but with student friendships, social and religious interests, undergraduate activities, personal devotions, faculty contacts on a common basis, heightened inspiration and individual convictions. During the 40 years of its existence Stiles Hall has served to promote and to perpetuate these essentials in University education.[56]

The editorial in the same issue spelled out the hopes of the Stiles Hall men for their future. The "definite needs" were outlined as follows:

1. A new building, with "harmonious" architecture, estimated to cost from $100,000 to $500,000.
2. A reserve fund of $100,000 for emergencies and maintenance.
3. A "Christian Personnel Foundation," to bring outstanding leaders in Christian thought to campus.
4. "The need of a small cottage at which to hold weekend conferences, make overnight retreats, or gather for faculty-student fellowship."

There is a lack of written detail about exactly how the hopes for a grand building, with harmonious architecture, to become the new Stiles Hall reduced itself to a very modest, wooden, Victorian residence on Union Street. The University paid something in excess of $115,000 for the entire Stiles Hall building and lands and some of this was invested in commercial property on Telegraph Avenue. The Great Depression was not referred to per se in the record but, on April 19, 1932, the Advisory Board voted . . . "Not to purchase more real property at the present time."[57]

Earlier than that decision, however, plans and a program for a final reunion at the original home were suitably carried out and documented. Photos were to be taken of every room and the exterior of the building. The memorial mantlepiece, with its dedication to Anson Gale Stiles: "Those nearest him in love and kinship have built this house for the Kingdom of God's sake," and the scripture "I am the Way, the Truth and the Life," was carefully removed and is now installed in an upstairs wall of the current Stiles Hall. Portions of the building material were to be put away for safekeeping and, for years thereafter, small pieces of sandstone were presented to

each outgoing Student President, carved with their names and dates of service.

The farewell banquet was held, with President Sproul as the main speaker and "230 students, alumni and friends who had participated in the life of the Christian Associations and in Stiles Hall, or who were cooperating in the maintenance of Christian work at the present time, gathered at the dinner tables and rededication ceremony."[58] Fred Stripp, U.C. Lecturer in Rhetoric Emeritus, who was Student Body President at the University at the time and who also served on the Stiles Cabinet, says that he recalls no spirit of sadness at this last meeting in the original Stiles Hall. He describes the occasion as "upbeat," full of proud tributes and "positive feelings," as the men of Stiles Hall moved on to the next step in their history. So, farewells were paid to the original Stiles Hall, and, as the bricks began to fall, the Y men moved next door to "The Hangar," a small aeronautical museum of sorts, dedicated to the men of the World War I Aeronautical School by a great-hearted woman known to all the campus community as "Mother Tusch."

Harry Kingman tells of the move:

> About that time the University took over and tore down our building, our big red brick building, in order to build the men's gymnasium there on Dana Street. We moved into a little shack about a block away right near where the present Student Union is built. We were in there for many years. You would bump your head sometimes in our largest meeting room upstairs where the beams of the roof came down low. It wasn't much of a place but the fellows who came around developed a loyalty for the rathole that was amazing! So many letters that we have received from them, these fellows, testified to how much it had meant to them to be part of the fellowship of Stiles Hall.[59]

Before the "new" headquarters was even organized, another, more unexpected blow staggered the organization. Kingman recalls:

> In 1932 when I went down to the office one morning I got the terrible phone call that Devie had suddenly collapsed and died while shaving. Shortly after that the Stiles Hall Board had to do something about who was going to take good old Devie's place. I imagined at the time it was with some trepidation that they asked me if I would serve as Acting General Secretary.

> **R.L.:** Why the trepidation?
>
> **Kingman:** Oh I dunno. Maybe I was wrong but I just had the feeling that some didn't think I was experienced enough to handle it. But anyway, the Board took a chance.[60]

This remark was a characteristically modest assessment by Kingman who went on to lead the organization for over 25 years. Devie had been the first of the men who were to lead Stiles Hall for a major share of their working lives; in fact, there have been only three General Directors in the 53 years since Devie's passing.

Recollections of Devie suggest to us the kind of men who made their careers heading up an agency like Stiles Hall. At Devendorf's funeral, Kingman spoke:

> . . . I do not wish to exaggerate as I speak of Devie. He would laugh at the idea of my painting him as a great hero. He would never allow us to do him public honor when he lived and no more would he relish it now. Nor do I desire to stir emotion. You who knew Devie well realize how he would ridicule the idea of trying to make a sad occasion of his going. He died as he hoped that he would—in full harness. On Thursday he worked twelve hours. On Friday morning he rose to prepare for a new day's work. As he was shaving, the end came. If the doctors were right he faced a life of increasing invalidism and misery. Some of us can guess how he would be joking now at the way in which he has dodged the sick-beds and the medicine bottles which loomed ahead . . .
>
> The influence of our good friend will not soon die. He once wrote about a fine Christian character named Reno Hutchinson. The story was called "The Man I Have Never Met." In it were these words, "For he came, yes, he came and lived and went away, but where he lived things were not as when he came, and when he went away it was not as when he lived." So with Devie.[61]

One of Devie's other staff colleagues, Ralph Scott, added his loving recollections:

> . . . He loved the great out-of-doors: speeding along on the highway under the towering redwoods, with a shout and a forceful swing of his right arm he would sing out, "Gee, I love it!" . . . I am confident that his spirit will be enduring among us. His willingness to tackle a hard job will put to shame any whining on our part. His cheerfulness was pervasive. And how warm was his welcome for all the new students! His memory for names and faces was a marvel to us all.[62]

And in other remarks by Harry Kingman on the occasion of the service of farewell to Devie in March of 1932, we can see a good part of the cornerstone of the Stiles Hall program period which was to follow:

> . . . Our friend showed his courage in the consistent way in which he ever provided an open forum at Stiles Hall for any student organization no matter how radical or how conservative it might be. Since the University YMCA is largely dependent upon public good will for its existence it is not always easy to cling to a principle which makes enemies in the community. There are those who think that all critical or radical opinion should be stifled. They do not agree with some of the leading educators and college administrators who state that college men are not too radical but too docile. They sometimes cause trouble for the institution which provides opportunity for student free speech and free assemblage. Devie never allowed himself to be intimidated by these critics.[63]

If Stiles Hall remained the proper place for men students to begin their University "campaign," it was so for a much smaller, but more closely-knit group. It was not only with the end of the old Stiles Hall, but also with the death of Devie that the new era began—one which he had helped to shape, but which now became more clearly defined, under well-tried leadership: the era of Stiles Hall as the "Citadel of Democracy."

Part III

"CITADEL OF DEMOCRACY" (1932–1959)

> There is no membership requirement; any student is free to consider himself a part of this organization, regardless of his race, color, creed or lack of creed. There is no rigid unity or centralized control in the Hall's work and most of the initiative is left up to the various student leaders themselves. This elasticity provides Stiles Hall a very close contact with the campus and enables it to meet changing conditions successfully.[1]

This is a student's-eye view of the University of California Young Men's Christian Association in 1934, its fiftieth year of existence at the Berkeley campus.

If we set aside for the moment the limitation implied by the male pronoun "himself" in this statement by the *Stiles Hall News* editor, we cannot help but be impressed by its encompassing inclusiveness. "Without losing sight of fundamental spiritual realities, it had constantly been changed to meet altered conditions," someone else wrote in 1936. The image of elasticity suggests two sets of definitions for an organization: its fullest, and its smallest and most defined. An organization as free in outline as Stiles Hall often provokes the human desire to define. Throughout Stiles's history, its component parts—Board members, staff and students—have

attempted, from time to time to set down a specific description of Stiles's purposes and policies, in part, for their own understanding. The fact that this impulse has occurred at various periods suggests how difficult it has always been to pin down an entirely satisfactory definition of the nature and raison d'etre of Stiles, particularly as it broadened beyond the more limited sphere of a YMCA.

It is generally understood that Stiles Hall is a nonprofit agency devoted to human service, with particular focus on U.C. students as both receivers and givers of a variety of forms of aid. But, in its specific ways of implementing this general purpose, Stiles has been quite different at different historical periods. This very active and constantly shifting nature has made the recurring efforts to once and for all get it down on paper nearly futile. Frequently, after a particular document of definition has been hammered out, and everyone has had a say, a new group will judge it outdated within a few years. It is hard—perhaps impossible—to tack up a continuing evolutionary process on a bulletin board.

And so, the question arises over and over: "What IS Stiles Hall?"

So much of what Stiles Hall *is* has to do with the people involved in its day-to-day work. This was especially true in the 1930s, when the physical Hall had been reduced from the grand, old brick structure to the small wooden house on Union Street.* In the thirties, the term "Stiles Hall" truly came to mean: the staff, Board members and Student Cabinet. Space in the Union Street "shack" was so cramped that the Board sometimes met at Drake's Restaurant on Bancroft Way, and a tall student attending a Cabinet dinner at the shack was, as Harry Kingman remarked, in constant danger of banging his head on the ceiling. This physically less-than-impressive Y headquarters was soon commonly referred to by its habitues as the "Old Shack" or the "rathole." But, as one historical document points out, "Funds which previously had gone into the maintenance of more expensive facilities were now used to keep staff at a four-man level."[2]

Several other new factors combined to define the nature of Stiles in the thirties. One was the Great Depression and its

*Neither the house nor the one block street now exist; they were located in the area of what is now Lower Sproul Plaza.

effect on the student population; second was the shifting emphasis of program from Bible study and religious rallies to the more general social and political areas of civil rights and free speech;* and finally, and probably most significantly, were the interests and personalities of the staff men themselves and the areas they perceived as relevant to student life.

As an individual, Harry Kingman, the new Executive Secretary, had become increasingly interested and involved in questions of freedom of speech and civil rights. The repression he had seen idealistic, young Chinese suffer when they demonstrated against the extra-territoriality of foreign "concession" areas in Shanghai had strengthened his conviction that young people should have a forum and freedom to express their social concerns. As a natural outgrowth of Kingman's particular concern with rights of free speech and expression, those students attracted to Stiles Hall also became involved in such issues as they were manifested in Berkeley.

Harry Kingman has spoken of the period in 1932 when he took over the direction of Stiles Hall:

Kingman: I was just a lucky guy to get into a set-up with top notch people. When I went to Stiles Hall I was just interested in athletics, that's about all. But I came under the influence of other people . . . So I figure that I didn't make a mistake when I accepted that job.

R.L.: What was your impression of the composition of the student body in the '30s? Were they mostly California kids?

Kingman: Yes, I'd say so, yes.

R.L.: And I think this changed somewhat didn't it, after the war; you then got a much more varied student population?

Kingman: That's right. It was more of an undergraduate student body earlier and most of them were in-state people.

R.L.: Didn't Stiles Hall provide a forum for the expression of political opinions that was not then available on campus.

Kingman: Yes. Back in '32, about the same time we were starting trying to help these co-ops get going, there also developed a free speech problem at the University. For the first time, there was a

*"A subtle shift was taking place in the Associations from a religiously motivated social action to a social action performed because of its intrinsic worth." H. M. Philpott, "History of the Student YMCA," Yale University, quoted in *Discovery YMCA*, January, 1983

left-wing student group formed. I think it was called the Social Problems Club and its officers, some of them at least, were people from other parts—particularly from New York . . . They were not permitted to speak—to meet on campus. In those days the rules were pretty strict that there couldn't be meetings on campus, political or religious . . . So these people—this little group particularly—didn't have any place to meet. At Stiles Hall we decided that they should have a place to hold their meetings and have speakers and discussions.

All kinds of groups met at Stiles Hall. There were very conservative groups that met there sometimes. We were just a Hyde Park for student groups wanting and needing it.[3]

And Harry's wife, Ruth, added at a later date:

As the Depression began to be felt more and more by the students, they became more and more socially conscious. Harry was convinced that available money was best spent on competent, campus-oriented, staff than on building. Well-known graduates, some of them athletes, were added to the staff, and the Old Shack on Union Street fairly burst its buttons to contain the excitement and programs.[4]

The Depression period raised many new questions for the American public and made the possibilities of a college education—even at a state-supported university—a more serious and problematic decision for young people. Stiles students collected used clothing for those in need, set up a short-term loan fund and put on programs for "the unemployed." Harry Kingman observed the day-to-day struggles of students to meet minimal expenses and, out of economic need, the student co-ops evolved, providing inexpensive housing where labor and facilities could be pooled. One staff member, Francis Smart, was assigned specifically to the development of the co-op living group; and Bill Davis, the new Freshman Secretary, actually moved into Barrington Hall, one of the very first co-ops, as a kind of "house father." Thus, from the very origins of the organization now known as the University Students Cooperative Association (which, by 1983, had fifteen houses and several apartment complexes, housing over 1,500 students), Stiles Hall was involved. Part of the legacy of Stilesmen's roles as founding fathers was permanently recognized in the naming of two of the houses: Kingman Hall and Davis Hall.

"Harry Kingman was appointed by President Sproul on a committee with three faculty men to receive all information from high school principals concerning freshmen, to counsel with them and help orient them to college life,"[5] recorded the Advisory Board minutes of September, 1932. This appointment meant that Kingman was expected to personally contact and get to know hundreds of incoming freshmen students.

Dyke Brown, the distinguished founder of the Athenian School (as well as former Vice President of the Ford Foundation, law professor and Rhodes scholar), told how he first met Kingman. Brown related that, as a young freshman come to Berkeley to study music, he was swimming in the gym pool when he felt a tap on his shoulder. He raised his head and saw a man he did not know leaning over the pool. "I'm your counselor—come by Stiles Hall and see me some time," said the stranger. As a result of their meeting, Brown went to the Asilomar Conference in his sophomore year and describes it as a "potent experience." As he became active in Stiles Hall affairs, he grew more and more aware of what he described as "the unjust things that were happening in the outside world." His exposure to the challenge of many new thoughts and ideas caused him to make a "major change" in his direction. He gave up his music major and changed to social philosophy. From this college experience and his involvement in the Y, Brown's new direction led him toward law and education and a life of rich community service.[6]

Fred Stripp also recalls the quality of interest that Harry Kingman took in individual students. After a close-fought election campaign for ASUC presidency, during which Stripp was the victim of some undemocratic election "irregularities," Kingman appeared at the fraternity house where Stripp was living to let the young man know that he understood the sense of disillusionment that Stripp might be experiencing, and to give him support and encouragement.[7]

A "Report of the Work of the UC YMCA" in 1932 spoke of the Student Cabinet members: "Both officers and committee chairmen are chosen purely on the basis of their interest and endeavor in behalf of the aims of the UC YMCA and not because of prominence on campus. However, it often happens as will be noted that they are leaders both at Stiles Hall and

in University activities."[8] It was quite common for men who were active at Stiles to hold leadership roles in student government on campus.

As noted earlier, four full-time staff members were now employed to carry on a "non-equipment" type of program "working with individuals and small groups," as the result of a conscious decision by all the men responsible for the Association. "Increasing economic and psychological problems have greatly increased the number of individuals on campus who need friendly assistance with their particular problems," said the record.[9] In this more individual-centered definition of "the work," use of the homes of staff members became a valuable factor.

> **Kingman:** [I] had about 500 men that I was supposed to try to meet as they came onto the campus . . . That was where my wife did a terrific job. I remember one year she had dinners for about a thousand. We usually had faculty in with the students. But we got to know these young fellows and I found that some of them really didn't have enough money to get along. There were individuals who were eating on $5 a month . . . I gave a talk over one of the East Bay radio stations. The title was "Students Without Money."[10]

Both Ruth Kingman, and Bill Davis's wife, Jane, served as unpaid hostesses to a never-ending stream of students who frequently held meetings and social get-togethers in their homes. Ruth Kingman looked back at the period when the Kingman and Davis homes on northside were almost annexes of Stiles Hall.

> Certainly we were never pressured into this by our husbands, by the Board, by anyone. I'm inclined to think it was partly because a changing program needed the kind of nurturing that only a home atmosphere could possibly give during days of the Depression and during the war. More than anything else, however, I am sure that there was a sincere belief on the part of our husbands that we had something to offer, something distinctively Stiles Hall and distinctly individual as well.[11]

Although there were always mature family men administering the Association, another policy shaping the staff was the frequent selection of entry-level program personnel. Since there was no real, thorough-going training to be a Stiles Hall

staff member,* and most Stiles staff came directly from U.C. Berkeley or other universities, with a variety of majors and backgrounds, new program personnel were usually close to student age and knew well the problems peculiar to college life. They also started at entry-level wages, which was a necessity on the Stiles Hall budget, and then they became more or less "professional" on the job. In 1933, three of the four staff members—Kingman, Davis and Smart—were also coaching U.C. freshmen athletic teams. "Some of the best achievements of the UCYMCA in character development are attained through this coaching service. This work has mostly been done on the secretaries' own time," said a 1933 statistical report.[12]

Also developing at this period was an association with the Berkeley Police Department and the Alameda County Parole Office, which evolved into a "Big Brother" program. U.C. men "took over the guidance of 18 problem boys," and many hours were spent with these boys—of the sort usually labeled "juvenile delinquents." Men students working with such youth were viewed as beneficial "role models." In addition, both Kingman and Davis gave much time to counseling and assisting a few college students who had come to police attention, and lengthy files exist documenting their efforts to get such young men back on track. The cooperation with the Berkeley Police developed into a longstanding program and was carried on until the sixties, with the assistance and support of the Interfraternity Council. At that time, when fraternities began to dissolve, Stiles Hall took up the work in a less formal way, and it continues to this day as the One-to-One Companionship Project, matching U.C. students with boys—and girls—of the community who are not necessarily in legal difficulty, but who benefit from individual attention from an older, non-parental adult.

It was in 1933 that one of Devie's dreams became reality. In 1925, he had first mentioned to the Board the need for a local site for student retreats. So much beneficial enthusiasm and energy always resulted from the annual Asilomar

*There is a YMCA College in Oak Grove, Illinois.

Conference that it was felt that small, frequent retreats from campus life at some nearby rural setting would have an ongoing positive, stimulating effect on the men of Stiles Hall. In the early thirties, a search group had considered a site near the end of The Arlington, in Berkeley, but had rejected it as "too foggy." Student President Wayne Lobdell brought in a report of a cabin site overlooking the Orinda Country Club, and in a relatively short time, a rustic, but quite spacious, cabin was built on the oak-dotted hillside for less than $5,000. For a number of years, it was heavily used by various campus groups for weekend discussion groups and parties. In 1936, Harry Kingman reported a complaint by an Orinda realtor that the cabin was being used by groups which included "Negro students." The Board calmly reaffirmed its long-standing policy of non-discrimination.*

Galen M. Fisher, in his *Citadel of Democracy,* a small book about Stiles Hall history in the area of civil rights, cites many individual cases in which the men of Stiles Hall worked for racial integration throughout the community. This little book, published in 1955, is recommended reading for those who want more details about specific actions taken by Stiles Hall men in the civil liberties and race relations areas. Using techniques of non-confrontational pressure, which came to be called "the spirit of magnanimity," Stiles students, backed by staff and Board members, took action wherever bigotry came to their attention and urged racial integration in all segments of Berkeley life. Harry Kingman, resorting to sports terminology, over and over again spoke of the spirit of "fair play." The phrase became a kind of motto for Stiles Hall.

He also spoke of the need for an American student version of London's famous Hyde Park corner—a place where the ever-growing number of campus groups espousing a wide variety of political points of view could talk and debate. Not only was the right of free speech and assembly guaranteed under the Constitution, but Stiles men saw the provision of such a site at Stiles Hall as a "safety valve" for the campus community. "So long as they confine themselves to discussion, and refrain from planning for overt action, it was felt that students should be allowed to talk to their heart's content," said the *Stiles Hall News* in February, 1934.[13] As the

*The Orinda Cabin was sold in 1948, for financial reasons.

campus did not then permit partisan discussion of either religious or political issues, one of the early radical groups (the Social Problems Club) had found its way to Stiles Hall where its members were permitted to argue their causes and proposed solutions. This stirred up one of the first of many controversies to develop over the right of free speech being sheltered within a community-supported agency. The image of Berkeley as the unofficial capital of avant-garde opinion was still thirty years in the future. Members of the 1934 Berkeley community objected to Stiles's growing reputation as a place where all sorts of opinions could be voiced, and there were a number of attempts over the years to threaten Stiles's allocations from the Community Chest.

An early example of the meeting together of opposing points of view under the aegis of Stiles Hall was a four-hour session in November, 1934 at Harry Kingman's home. A committee of the "Joint Americanism Committee" met with members of the Stiles Hall Board to demand "that Stiles Hall discontinue its policy of allowing any student group, whether it be radical or conservative, to use meeting facilities." The minutes of December 15, 1934 recorded: "Chairman Blake and other representatives of our Board and Cabinet emphasized that our present policy is one which has been carefully worked out over a period of years and that it is the policy which seems best calculated to serve the University, and to achieve the moral and spiritual objectives of the University YMCA."[14] The visitors left mollified, but not convinced.

Kingman referred in his oral history to the kind of support he received from Mr. Blake and the others on the Board:

> **Kingman:** The free speech policy which Stiles Hall tried to develop was run by a Student Cabinet which set our rules. We had an advisory committee, of course, of older men, professors, business and other professional men who were of great help. They always stuck with the students and supported the free speech policy . . . Mr. Anson Blake—the Chairman of our Board at Stiles—was a staunch free speech man and a tower of strength . . . I remember once when the heat was on us particularly. Some organizations and individuals were trying to force us to do away with open meetings. The California American Legion, in their monthly magazine, came out with a front page attack on Stiles Hall's policy. I saw it and thought I would show it to Mr. Blake.

So I did. He read it and he laughed and didn't make any comment, and then at the Board meeting the next day he didn't mention it. He really played a big role in the fact that a little organization like ours could, for a quarter of a century, stand up against the pressures and the constant opposition of certain individuals and organizations.[15]

On another occasion, Kingman remarked about Blake: "No anti-free-speech pressure group ever succeeded in pushing him around. They bounced off Anson Blake like tennis balls off the Campanile."[16]

With the rise of fascist governments in Europe and an international acceleration of rearmament and military belligerency, American students began to respond by involving themselves in peace movements. In the minutes of the Advisory Board of February, 1935, we read: "Mr. John Taylor reported on the relations with radical campus groups and referred to the strike planned as a national student protest against war."[17] Typically, the Stiles Cabinet drew up its own statement in support of "our independent action and non-participation in the strike."

The *Blue and Gold* of 1935 is, in hindsight, a very curious student document, in light of the historical perspective from which we now view the governments of Germany, Russia, Italy and Japan. Purporting to sum up each academic year, the "annual" reviews the highlights of events on campus and reflects the attitudes and mood of students as they move up one class, or graduate. The foreword refers to "the tremendous forces at play in the national and international scene . . . As students of a great university, we are vitally interested in the great struggle to save man and his civilization."[18] The volume goes on to feature the symbols of the swastika, rising sun, and hammer and sickle, with various sections of the book introduced by nationalistic collages of these war-like insignia. Each of the collages is then explained in a kind of neutral way. We read about Germany that "The blazing, defiant swastika stands out in bold relief. Germany's progressive commercial spirit is shown by its air carrier . . . the left hand group on the yellow background shows Germany's rebirth since the war and its glory in the 1936 Olympic Games. The workers united under the Nazi government are shown in characteristic posture"—that is, giving the Nazi salute. There are similar

matter-of-fact descriptions of the three other future enemy countries, but it would not be long before all this would be viewed in a very different light.

In the pivotal year of 1935, the *Blue and Gold* also lamented the disappearance of some familiar campus landmarks in the wake of the expansion of the University:

Gone but . . .

Harmon Gymnasium – In all the pride and glory of an institution which has served loyally and well during a long and troubled life, old Harmon fell before the mighty onslaught of the new Gymnasium for Men. [Old Stiles Hall had fallen for the very same reason.]

Hazing – Farewell to days of peanut rolling, dink wearing and cob pipe smoking. We mourn the passing of the iron rule of jolly Sophomores over the harassed Freshmen.

Jeans and Cords – Oh where are those great class distinctions, peculiarly marked by Sophomore jeans and Senior cords? With weeping and gnashing of teeth, we realize that trousers no longer distinguish us. We are all alike!*

Extravagance and Farce – The quest for "that which has never been said before" has resulted in utter failure. The campus supply of originality has been exhausted.

Wheeler Oak – The mighty has fallen! The stalwart guardian of many campus generations has been chopped down and taken away, leaving Wheeler steps heartsick and barren, hoping to console themselves with a bronze plaque.[19]

At 2227 Union Street, the site of the Old Shack, Dyke Brown, who was Student President of the Stiles Cabinet in 1935, presented his platform to members of the Board. "Brown stated that his hopes for the new year were to maintain the standards set by his predecessor and that his program contemplated the following emphases: To make the Association a center of campus liberal opinion; to bring about closer cooperation between the YMCA and other religious groups, including Catholic and Jewish; and to reach a greater number of students . . ."[20] Interracial groups were organized and crime prevention work continued. A brochure of the time sums up Stiles's program:

*Unpredictably, in the early eighties, many students are even more "looking alike," with jeans the most popular form of dress for *both* sexes.

> Stiles Hall . . . works toward the end [of enriching the college experience of men students] in two ways: by helping students to get a sense of direction among the bewildering opportunities which the University offers and by awakening them to think critically. It stimulates in students an interest in personal and social problems and by encouraging critical reflection upon both, it helps students to achieve a balanced personal life and to think intelligently and clearly . . . It seeks to cultivate in students an intelligent approach to the vital problems of the day . . . It is not interested in social activities or sports, nor is its purpose the promulgation of a religious doctrine.[21]

The spiritual life was, of course, still an element in the program of Stiles and President Sproul was often to comment on the value of the Hall as fulfilling a need at a state university for a place where a man could develop his religious life "free from form and serving not personal salvation but the highest destiny of mankind."[22]

In 1936, the University of California became one of the five top-rated universities in the nation, enrolling some 14,264 students from increasingly diverse backgrounds and with a growing variety of beliefs and opinions. These differences tended to harden as war clouds accumulated. The ASUC Executive Committee took a stand favoring voluntary military training as against the compulsory R.O.T.C. ("ROTZY" as it was called by the students), but "the Regents concluded to uphold compulsory training in order to be consistent with the moral and legal obligations imposed in the Organic Act of 1868." The issues which repeatedly arise on a university campus between those who support military preparedness versus those who see any movement toward arming as evil, always become more sensitive when armed conflict threatens. One wonders what Harry Kingman thought when he received the following letter from Colonel Elvid Hunt, Professor of Military Science and Tactics:

> Dear Sir:
>
> My attention has been called to an item referring to the R.O.T.C., contained in a booklet which according to its title page is being issued under the auspices of the University Y.M.C.A. to all entering freshmen. The item included under a heading "Frosh Dictionary" is as follows:

> "R.O.T.C. — a place to make friends and acquaintances—bayonet practice."
>
> I do not know what is the intent of this item but it seems to me out of place in a booklet issued by the University Y.M.C.A. I will appreciate it if you will cause references to the R.O.T.C. to be omitted from future issues of the booklet.
>
> Very truly yours,[23]

During the second half of the thirties, Berkeley students were chiefly involved, as students always are, with their personal social lives, in "getting by" in school, in supporting their athletic teams and in just finding their way across the shaky bridge from adolescence to adulthood. Rumblings of war in Europe seemed at once ominous and far away. The campus continued to grow and to expand its perimeters and, in 1938, U.C. officials once again warned the Stiles Hall Board that the University soon would be acquiring its site—in fact, the entire length of Union Street—with the intention to expand the southern borders of the campus to Bancroft Way. A three-man committee was set up at Stiles to scout a new place to set up operations.

At this point, it may be appropriate to tell the story of the final separation of the University YWCA from the YMCA, each of which had been operating independently under separate roofs since 1918.

Under the terms of the gift for the construction of the original Stiles Hall, the Trustees of Stiles Hall had been the body given the responsibility to build, hold or sell the building. The initial understanding was that the purpose of Stiles Hall was to house the YMCA and the YWCA, as well as "such other religious organizations in the University of California as shall meet with the approval of the Directors or Trustees of the corporation." In 1918, when the United States entered World War I, the women of the YW had been uprooted from old Stiles Hall as it became filled with service men and was thought to be no longer an appropriate location for the work of the YW. The women settled in at their own site, a charming small building known as the "Y Cottage" just southwest of Sather Gate. When the University bought the original Stiles

Hall property, the funds from the sale had been kept in savings banks, with the exception of that used to acquire the Orinda land and cabin.*

In 1938, the YW too got the familiar news that its location was to be absorbed into campus ground. The YW staff and Board then inquired of the Trustees of Stiles Hall for information concerning the assets, to which they had some claim. The Trustees met and composed their response:

> Should the UCYWCA wish the Trustees to acquire a piece of property for the use, occupancy and accommodation by the Association, it can be done at once, provided the sum involved does not exceed one half the total of the assets of the Trustees . . . Should you have some plan that does not fit the foregoing conditions but comes within the purposes of the corporation, the Trustees will be glad to give the matter prompt and careful consideration.
>
> Yours very truly,[24]

There is no evidence that anyone thought it odd that there were no YW members serving as Trustees. This kind of awareness—at least so far as the YM records are concerned—developed only at a later period. In the 1930s, business was done by men. Beginnings of such awareness may be felt, however, in the views expressed by the YW leadership during the next few years.

In October, 1939, Chairman Blake reported that property at the corner of Bancroft Way and Bowditch Street had been purchased for the YWCA for $15,000. At the same time, the YMCA Advisory Board and Board of Directors requested of the Trustees—who seemed to be, in part, at least, the same men—that they should purchase a second piece of Bancroft Way real estate above Telegraph Avenue (the site presently occupied by McCallou's store). This they thought, might be the ideal location for the proposed new Stiles Hall.

In 1942, the leadership of the YW requested of the Trustees of Stiles Hall that the deed to the proposed YW site be turned over to them as they "did not feel entirely secure under the present set-up." Although 28 years had passed

*Although the YM maintained the cabin and was chiefly responsible for it, the YW and other religious groups frequently booked the facility for their own gatherings.

since the departure of the YW from Old Stiles Hall, the members expressed reluctance to again share a roof (an idea often discussed) with the YM as the women felt their "experience of joint housing in the past was not satisfactory." "Apprehension was expressed that in such an arrangement, the women might have to assume a secondary role to the men's organization." The YW representatives were reported to have "expressed interest in a suggestion that was made that possibly women might be elected to the Trustees' membership,"[25] but nothing came of that and on the same evening it was being discussed by the Trustees, that body voted that title to the two Bancroft Way properties be conveyed to the respective separate Associations.

Discussions were then held about the distribution of the remaining assets held by the Trustees. The YW leadership was eager to place any additional funds coming to them in investments "more productive" than a savings account. Devendorf had left records indicating that the YM had spent some $10,000 on improvements to the original Stiles Hall, and so, with their Trustee hats on, the careful stewards of Stiles Hall unanimously voted the YMCA this retroactive reimbursement from the assets. Notice was duly sent to the YW, requesting submission of any similar claim on their part, and following such research they submitted a statement for $881.12, payment for which was promptly mailed to Lillie Margaret Sherman, General Secretary of the YWCA. Chairman Blake, in his accompanying letter, described the process by which the men finally came to the decision to split the remaining funds fifty-fifty. At the time of the original gift from Blake's grandmother, the ratio of men to women on campus was 4 to 1. By 1942, however, it had become 58% men and 42% women. However, Harry Kingman had persuaded the Trustees that the YW would be able to reach "relatively more students" than the YM (this was not explained), and was also "less able financially" than the men to build a new headquarters. Like true gentlemen, they voted the fifty-fifty split, sending a final check for over $14,000 to the YWCA with "the understanding that they be used for the housing in some regard of your organization or units or activities thereof."[26]

The Trustees then took the remaining YM share, bought U.S. Government Bonds, officially transferred their deeds

to the UCYMCA and forthwith voted themselves out of business.

Meanwhile, returning to the late thirties, the work of Stiles Hall, as the student YM, had become well-known across the country. Its mouthpiece, the *Y's Bear,* was sent to a large mailing list and apparently was frequently read with interest. "I appreciate very much receiving . . . the *Y's Bear* from your live-wire organization down there," wrote Reginald West, General Secretary of the Sacramento Y to Harry Kingman. "I have blue-pencilled a great many copies and use them to direct attention to what is being done elsewhere."[27] This was typical of quotes printed in the *Bear*—but it is likely that any negative ones were not published.

As Kingman's name and reputation spread, offers of what might be viewed as bigger and better jobs began to come to him. Student President Frank Pestana wrote in 1936: "The Y doesn't put up much of a front (item—the Stiles Hall shack), but its work apparently isn't being overlooked. Harry Kingman was called to New York City during the summer and given first crack at the intercollegiate job there—the biggest student association set-up in the world."[28] Kingman's decision to turn down his offer was considered worthy of a long column in the local paper. "Naturally I was gratified to be given the first shot at the New York position," Kingman was quoted, "but after thorough consideration I have concluded that the work with students for which I am best fitted and which claims my allegiance is here in Berkeley."[29]

Running a small, but vital association like Stiles Hall, with its special sense of independence and student camaraderie based on fellowship and high principles, and backed by a core of dedicated, older advisors, was deeply rewarding to those involved at all levels. They seemed to revel in confronting "the importance and difficulties of putting social principles into practice," and the mix of ingredients at the Old Shack in the late thirties was an especially golden blend. Testimonial after testimonial exists from men who graduated from U.C. at that period, expressing in enthusiastic and heartfelt terms how much being a part of the Stiles Hall association had meant to them.

Charles Fender is just one example of the kind of service-oriented man whose personal, social and religious growth as a student was profoundly affected by participation in Stiles Hall activities. Fender was an exceedingly active student in the late thirties and early forties who experienced the Asilomar Conference (which, he said, had a "ripple effect") and who was deeply involved in many of the Stiles efforts to awaken social conscience on the campus and in the larger community. "The crazy facilities never bothered us," he wrote, "but gave us 'out-of-house orientation' . . . for the movement to 'on-campus' with important issues."[30] Fender's life was also touched by the fact that Bill Davis introduced him to his future wife and "Harry helped to give me direction from then on." Out of the group of activists at Stiles of this period came an alumni group called the "Ad Hoc" which met for many years and members of which continue to support Stiles Hall to this day.

Leadership positions taken by men like Charles Fender and his colleagues at Stiles Hall (then located geographically so close to Sather Gate—the preferred campus entrance), were a real factor in general campus affairs, causing Chairman Blake to comment that never, in his half-century experience of close identification with the University Y, had it come closer to fulfilling its true functions.

To keep it solvent, fund raising extended into the financial districts of San Francisco and Oakland. Berkeley and Oakland Community Chests both continued allotments to Stiles. In addition, the students ran their own fund drives on campus among the faculty. Generous Advisory Board members were always ready to contribute to the general fund and to pass the hat to send a worthy, but impecunious, student to Asilomar.

There were now 27,000 students (3,000 of them graduate students) at Berkeley, according to the ASUC Student Handbook of 1937. Following the usual pattern, the Associated Students, as a larger and more all-encompassing organization, had taken over a function carried out for many years by Stiles—that of providing a useful campus information handbook to each year's incoming students. The YM continued to publish a more condensed version for many more years, without, it was stated, wishing to compete with the ASUC. Several years later, a note appears in the *Y's Bear* saying: "Many

thanks to ASUC Handbook editors for dedicating its volume to 'Stiles Hall as a citadel of democracy in action, an organization which represents all that is finest in extracurricular activities!"*

Another need that existed for the concentration of young people such as a university brings together, and which the men of Stiles urged the University to meet, was for complete medical and surgical care for students.

> Complete medical and surgical care will probably be provided for University of California students without charge in the near future, according to Mr. Kingman who reported that the movement to raise the compulsory incidental fee $1.00 a semester to provide funds necessary for such care was started by Stiles Hall. The proposal was first made through a Stiles Hall poll sent to over a thousand students. The returns were 8 to 1 in favor of the plan. Various members of the Board expressed hearty approval of the plan, which would remove an annual surgical and nursing bill of approximately $20,000 from the shoulders of a few hundred unfortunate students.[32]

Nearly 50% of the student body now were women, but real equality of the sexes, as it later came to be defined, was not perceived as a critical student issue. Customary sex differences were accepted and codified. Men students had their "traditional and exclusive haunt," the Tap Room at Stephens Union (women not allowed), just adjoining the little plaza which was the center of non-academic, student activity. Here was the window where the *Daily Cal* was distributed each morning and nearby the ASUC Coffee Shop was located, offering students, among other things, a service of 18 meals a week for $5.00. Women, as a group, were accorded their own specific activities, chiefly a series of teas. Says the ASUC Handbook, "At a large university, the importance of seeing that the thousands of women students have a balanced and adequate social existence cannot be overestimated. In this field, the ASUC Tea Committee performs an important function."[33]

Stanley McCaffrey (now President of the University of the

*This is one of the first appearances in print of the phrase "Citadel of Democracy," which was the title chosen by Galen Fisher for his book on "The Story of the Public Affairs Record of Stiles Hall." Fisher credits Edward Tackle, an editor of the *Daily Cal*, with first using the phrase.

Pacific) was ASUC President in 1937; in welcoming new students he wrote that the University "is at the height of success and is looking forward to your help in maintaining her triumphs."[34] President Sproul was a familiar and friendly figure as he strode daily across the campus from the official residence on northside to his office in California Hall. He heartily greeted students and faculty alike with a broad smile and a wave. Always an inventive speaker and writer, he too wrote a welcome to the new students arriving in the late thirties: "Life is not a parcel wrapped up and waiting to be called for. Unless you make it a lively process from the moment that you enter it, you are likely to be a dead one."[35] In March, 1939, Dr. Sproul, like Harry Kingman earlier, had been offered a position that would have taken him away from the U.C. campus. In the case of Sproul, the offer was a lucrative one with a large bank. Upon hearing this news, thousands of students rallied together to urge him not to accept. The Stiles Cabinet wrote him "a heartfelt request to remain at U.C."[36] Perhaps at least partially influenced by the evidence of the affectionate regard of the students, Sproul too decided to stay on at the familiar, challenging and personally rewarding job at Berkeley.

The *Blue and Gold* commented on this golden period of the late thirties at Berkeley, when everything seemed to be so harmoniously coming together:

> Human progress has ever been the motivating force of the University of California. Here the attack on ignorance and prejudice is unimpeded by the extrinsic forces which elsewhere limit free thought. Truth, the key to progress, is the goal. Ever conscious of this goal, the group of scholars which is the faculty of this University explores and frankly discusses all phases of society's many problems without fear of censorship.[37]

Progressive change could be observed all around: the San Francisco and Golden Gate bridges opened; the cyclotron and the Lawrence Lab were constructed; the World's Fair was being seen by thousands of visitors, including Cal students, on the new, man-made Treasure Island in the Bay. Senior sings and pilgrimages, balls, football rallies and parades; engagement parties and fashion shows; "cinch notices"*

*Cinch notices were printed warnings from the University that classwork must be improved or a failing grade would be recorded.

and bluebooks—all these made up student life at Berkeley in the late thirties.

As the decade ended, there was another occasion for celebration by those of the campus community interested in Stiles Hall. "Harry Kingman gave a brief review of the history of the University of California YMCA," reported the Board minutes of May, 1939, stating that this month "marks the 50th anniversary of the recorded participation of Anson Stiles Blake in this organization . . . On receiving a signal from Kingman, Ed Duckles emerged from the pantry with a birthday cake for the Chairman. However, the General Secretary for once in his life, had talked too long and his assistant sheepishly appeared with a smoking delicacy frosted with wax."* [38]

This was the in-house observance, but to officially honor 50 years of devoted and distinguished service to Stiles Hall by Chairman Blake, a dinner was held in the Great Hall of International House.† The toastmaster for the evening was Ralph T. Fisher, '02, and remarks were also made by Miss Sherman of the YW, James F. Taylor, Student President of Stiles, Harry Kingman, Brutus Hamilton and, of course, President Sproul who seemed to be a necessary and welcome feature of every Stiles Hall celebration. Sproul recalled his long association with Anson Blake, the bearded and venerable Chairman who had literally spent the major part of his life involved in Stiles Hall:

> I first met him in 1911 when I was a member of the Student Cabinet of the University YMCA. I remember that I thought him cold and aloof. I long ago found out that I was wrong and grew to know his warm-heartedness and his eagerness to serve. There have always been two provisos attached to any of his offers to help, namely, that there shall be no publicity, and secondly, that he shall get none of the credit. . . . He found an opportunity to play a part in the life of the University he loved. He settled down to the long row. And tonight some of us who have pulled with and those who are pulling with him now, congratulate him . . .[39]

*Ruth Kingman remembers that only the top tier was made of cake. "The other two were overturned pans covered with frosting." The heat of the candles melted the icing, "revealing the deplorable subterfuge. Mr. Blake was amused, pleased, and, as usual, had a droll comment."

†The committee planning the event was offered a six-course dinner at $1.00 per person by the I House staff, but opted for five courses, featuring prime rib of beef at 87¢ per serving.

Mr. Blake rose to respond:

> Long ago when I was quite young, my father said to me, "I hope that you will never let your ideas get crystallized. I hope you will always keep them in solution." The fifty years of work with the University Y has presented 50 different aspects of the vital considerations which challenge the attention of the body of students. I have seen them make solutions adapted to the necessities of the case. It has been one of the great pleasures of my life to see this stream of young life flow by at rather close quarters.[40]

At the shack on Union Street, with the team of Kingman and Davis still heading the staff (Francis Smart and Ralph Scott now having been replaced by Ed Duckles and Wes Hershey), the calendar remained crowded. Almost every day of the week, a student could find gatherings of his fellows listening to and discussing with an informed speaker topics in the areas of civil liberties, race relations, the co-op movement, the labor movement, world peace and theological questions. There was the Frosh Commons, the Soph Supper, the Junior Lunch, the Cabinet Supper, the Senior Lunch, the Student-Faculty hour and the YM-YW groups. The Hall served as a kind of combination public forum and clubhouse where a "fella" could always meet a friend. Said the *Y's Bear*, "Men like to associate themselves with other men who have a common belief in certain fundamental ideals . . . We hope the time will never come when we will want to stop talking enthusiastically about these things."[41]

There was outreach as well: 800 textbooks were gathered and shipped to China; money was raised to bring Austrian refugee students to U.C.; and Stilesmen were represented at community meetings, wherever the stresses and strains of intolerance pulled at the fabric of Berkeley. "The strained relations on campus which have developed between the U.C. administration and students have been deeply regretted at Stiles Hall. Lots of time is being devoted by Y members and secretaries to working for renewed good will and confidence within the University family," commented a student writer rather mysteriously in a 1940 issue of the *Bear*, without giving any further facts.[42]

"What does Stiles Hall stand for in 1941?" the Student Cabinet asked itself at its annual planning conference at the

Orinda cabin, and it replied: "Free and open discussion and support of the principles of freedom of expression, race justice, reliance on methods of social betterment which are conciliatory and fair."[43]

If student life at Berkeley at first seemed remote from the reality of the spreading war abroad, the effects of that terrible conflict were slowly beginning to spread across the ocean like a great, dark stain, and the records of the period begin to mention students being drafted into the armed services. The physical expansion of the U.C. boundaries slowed and, although YM student members were consulted for their ideas about what they would desire in a new building, there were no definite plans to leave the old building. The weekly *Y's Bear* served not only as a medium of public relations and a calendar of the continuous events at the Old Shack, but was also very much an in-house organ which the core of students most active at Stiles used to kid each other and to spoof the staff. The printed sources give hints of the friendly struggle going on over the question of a new headquarters, with the students pushing for the move, and the staff and Board taking a more cautious, wait-and-see stance. It appears obvious from the following note in the minutes in 1941, that Harry Kingman, resisting the constant student pressure a bit, was in no great hurry to move and was willing to wait until the very eviction notice was served. "During the next ten minutes, the Board was entertained (and instructed) by a skit by Lou Delaney and Jim Taylor concerning the machinations of the 'Tactician Kingman' and his efforts to prevent the erection of a new Stiles Hall."[44]

Another note, which proved to be an accurate forecast of future events, was also recorded in the Advisory Board minutes, as written and underlined by Bill Davis: "In anticipation of the fact that Stiles Hall might conceivably be included in the investigation by the legislative committee which is soon to begin its study of alleged subversive activities in the colleges, a statement of Stiles Hall's policies has been prepared, according to Mr. Kingman."[45]

Even before the attack on Pearl Harbor jolted the U.S. into war, the whirlpool of world events was beginning to pull on

the mass of young people on the campuses and change the nature of student life as, one by one, men were drawn into wartime activity. Some Stilesmen went into military service; others sought ways to serve outside the armed forces. Harry Kingman, no doubt with a sigh, expressed regret at the "breaking up of the staff." As men were called away from Stiles, all sorts of part-time arrangements were made, with several student-age men together making up the time of one "professional secretary."

Although there is no reference to Pearl Harbor and the actual declaration of war in the December 1941 *Y's Bear*, the nature and content of the news notes and the "Bear Facts" department changed rapidly to reflect the momentous events.

> Last Sunday at the semi-annual Stiles Hall setting-up conference, important Stiles Hall figures discussed the role of the UCYMCA in the defense effort. Conclusions reached in the weighty two-hour discussion are that the experience we have had in the workings and problems of democracy would stand in good stead in the defense of democracy. Our best field of service at this time is probably in the area of morale, and our traditional emphasis on the meanings of democracy.[46]

Student Cabinet, as well as staff, suffered from the rapid turnover that losses to military service imposed. In one year, there were four student presidents. "The Y's carefully nurtured system of developing student leadership was dealt a severe body blow," wrote a staff member.[47] Nevertheless, the esprit, the teasing, and the friendly ties continued, and those who left found that Stiles was a home base with which they could maintain communication by sending letters from distant outposts. These letters were faithfully answered, particularly by Kingman and Davis, who maintained a huge correspondence. Whenever a new lieutenant or ensign with former Stiles ties came back to Berkeley on leave, he checked in at Stiles Hall.

As the 1941 *Blue and Gold* stated, "As much as we [on campus] felt events from the outside, college life went on as usual,"[48] managing, as Anson Blake had remarked about the Stiles students, to "make solutions adapted to the necessities of the case." Men at Stiles still in student status arranged regular get-togethers with the "Y-Dub" girls, whose female presence was often mentioned in the announcements as an

added attraction to bring Stiles members out to a given event. One gets the flavor of the 1942 version of Old Shack playfulness by reading some of the program announcements: "There will be no meeting of the Juniors as they have to rest up for their coming picnic with the YW Junior girls. Junior group chairman, Neil Falconer, promises to skyrocket his brood of walking corpses into the limelight with a record-smashing attendance at the All-Y meeting."[49] Often there were facetious hints, such as "Wear your shoes," or "Anybody with an idea or reasonable facsimile is invited." Such verbal horseplay reflects the affectionate spirit that lives on in the memories of many who spent a portion of their collegiate years involved in the Stiles fellowship. The constant urging for "a swell turn-out" was as typical of Stiles as of any organization, however, and one reward for the largest number present on any given evening was to be awarded the use of the preferred upstairs meeting room.

No one was prepared or had planned adequate "solutions" to the harsh and painful consequences of Executive Order #9066, which abruptly mandated that any and all persons of Japanese-American ancestry were to vacate the "military areas" of the Pacific Coast.

Much has been written about this period of hysteria when many Americans, not of Japanese descent, suddenly saw anyone with a Japanese face as a potential traitor or spy. Not nearly so much has been said about those who protested the unfair treatment of United States citizens, stripped of their civil rights, and those who helped victims caught in the sudden spotlight of racial hatred. Stiles Hall, as well as the University YWCA, the American Friends Service Committee, and segments of the University itself, were among the groups which, from the first, recognized the injustice being perpetrated on innocent people in a spasm of retaliation for the crushing losses suffered by U.S. forces at Pearl Harbor. There were a considerable number of Japanese-Americans enrolled at U.C., many of them living at the student co-ops and some active at Stiles Hall. One of the Y staff, Robert Akamatsu, found that he had to unceremoniously depart. Ruth Kingman recalled a conversation with Akamatsu:

> We were standing on the steps of the Old Shack just a few days after the first orders came from General DeWitt, orders which forced all alien Japanese from certain areas, among them Alameda. I asked Bob what his parents, who lived there, would do. He didn't know. Then I asked him what groups—such as Y's and perhaps the churches would do. He just looked at me very quietly and said "They'd better put up or shut up." Now that was the beginning of my determination to do whatever I could, either through Stiles Hall, or the campus or the churches or whatever.[50]

The precipitous uprooting of Issei and Nisei friends and colleagues shocked Stilesmen into action. Harry Kingman recalled in his oral history:

> . . . All of the Japanese-American students we knew in different colleges on the West Coast were completely up in the air. They didn't know what was going to happen to them . . . A group of us met—it was on March 21, 1942 in Berkeley. Our purpose was to try to figure out some way to help these men and women who were in universities and colleges like the University of California. This [evacuation] would absolutely break up their opportunity to continue their education where they were.[51]

The *Y's Bear* printed weekly bulletins and comments on the plight of Japanese-Americans:

> Many of the aliens in the East Bay who must leave prohibited areas by February 25th don't know where to go. Naturally parents who are non-citizens would like to stay as near to their children who are citizens as possible. They are dazed and frightened. The Japanese, particularly, find it nearly impossible to find quarters that anyone will rent to them. Impressive is the childlike faith of many of them that the American government will see that they don't suffer.[52]

As this "dangerous" group was tagged and shipped off to often desolate and forbidding inland camps, Arkansas Governor Homer M. Adkins warned them not to come to that state. "Our people are not familiar with the customs or peculiarities of the Japanese," he announced, "and I doubt the wisdom of placing any in Arkansas."[53] A young man of Japanese-American descent who had been drafted into the U.S. Army prior to December 7, 1941, and who had warm ties with Stiles Hall from his college days, unfortunately found himself stationed in Arkansas and Mississippi. "I had a very difficult time in town at times," recalls Yori Wada. "You know, we weren't able to go into some places; we weren't able to go in and eat.

Other places, they welcomed us. It was very unreliable as to what we could do and what we couldn't do because people had never come across Japanese-American soldiers before, and they didn't know how to treat us. On the bus, sometimes we would be ordered to the back of the bus, and other times the driver would say, 'No you can't sit in the back of the bus; you have to come to the front.' It was an odd experience."[54]

As a U.C. student, Yori Wada had walked rather hesitantly up the short flight of wooden steps into the Old Shack because, as a Buddhist, he felt unsure of his welcome. As a young journalism student from Hanford, he hadn't had the opportunity to make many friends at the great University. "I was working as a houseboy for a family—doing the cooking, cleaning the house and doing the laundry. A student that I was in class with said, 'Why don't you look into the activities of Stiles Hall?' and I did, and that's the way I got involved." Wada responded at once to Harry Kingman and vice versa. "Harry was a very warm and friendly individual—a sort of father figure." (Wada had lost his own father at a very young age.)[55]

Upon graduation, Wada (at this present writing in 1983, the distinguished Chairman of the Board of Regents of the University of California), borrowed a car from a fellow co-op resident and drove up and down California, seeking a newspaper position on any small-town paper willing to take him on. In addition to his degree, he had had good experience as an editor of the *Daily Cal.* The total rejection he received in this job search was a hard experience. However, it was not long before the U.S. Army decided the course of his next few years for him. From hospital posts, intelligence school, and eventually from battle fronts in the South Pacific theatre, Yori Wada kept up a faithful and frank correspondence with Harry Kingman and the Stiles men still at Union Street.

Camp Robinson, Arkansas
December 9, 1941

Dear Harry,

I feel that I've got to write you since I have a lot of confused thoughts in my mind. Since the announcement of the invasion, I haven't been able to sleep much . . . What bothers me most is war hysteria and how disastrous it would be to the hundreds of Japanese families in America as well as their sons in the U.S. Army. I fully know that you understand our position in this crisis and where I personally stand as to loyalty and patriotism. I have only one love, Harry, and this is for our America, but that does not mean that I cannot have some deep feeling for the land of my ancestors . . . still I would want to live intelligently and to die bravely for the U.S. This is my unqualified stand, as well as those of many Nisei and yet I fear for my family and even for my status when hysteria grips the populace . . . I would like to be reassured by a steadier mind, though such a condition is not becoming of a Stiles alumnus . . . You must be busy in the behalf of understanding and fairness, but I would indeed appreciate a letter telling me of conditions in California . . . As ever, Yori.[56]

Archie Williams, a black, former Cabinet member who had become a flying instructor at Tuskegee Institute, expressed concern for the Japanese-Americans: "I do hope that Stiles Hall is in a position to render assistance and guidance to our Japanese friends on the campus," he wrote. "If any race group has ever been a victim of cruel circumstances, they are surely it . . . I sincerely hope that good old Stiles can stand out as it always has, and offer a place for some of us old cronies to call home regardless of where we wind up."[57]

In a room over the Varsity Cafe at Bancroft and Telegraph, a group of Stiles men and other concerned citizens met to render the needed assistance. The Regional Y had $500 to get an operation going, and the first order of business was to relocate as many Japanese-American college students as possible. According to Kingman, "there were 75 students who were promptly relocated on other campuses right off the bat."[58] Out of these efforts, which soon expanded into a corps of volunteers overseen by paid staff and with leadership from the American Friends Service Committee, a new group emerged called the "Pacific Coast Committee on American Principles and Fair Play," with a distinguished board of advisors, Robert Gordon Sproul, Honorary Chairman. On a later occasion, Sproul remarked at a Stiles Board meeting that his own "attitude on the Japanese problem stemmed back to his early training at Stiles Hall. He learned there how to make and stand by moral decisions."[59]

Mrs. Ruth Kingman became the Executive Secretary of the Pacific Coast Committee, and Galen Fisher served as Assistant Treasurer. "Americanism is not, and never was, a matter of

race or ancestry" was the quote from Franklin D. Roosevelt which served as a motto for the Committee. Among other forms of assistance given, staff members helped arrange the personal affairs of many evacuees who were given far too brief a time to manage everything themselves.

Yori Wada was kept informed, as were dozens of other service men, by regular letters and mailings of the *Y's Bear* and the *Daily Cal* from Stiles.

Camp Shelby, Mississippi
June 17, 1943

Dear Harry—

It's good to hear the good work which Mrs. Kingman and you are doing in the Committee for Fair Play and Equality. I'm happy to assure you that the mainland Nisei who volunteered for this combat team [the famous 442nd Regiment] from the relocation centers and the free zones are doing what they can in their training to win equality of opportunity. They know that such things can't be arranged easily and must be won with deeds and actions . . . Sometimes at night I get to thinking of California and wish like the devil that I could see the old state again . . . Harry, more later and I'm thinking of you. Yori.[60]

Back at the "old state," coeds may not have been knitting socks as they did in World War I, but were sending off "Bundles for Bears" which included "everything from cigarettes to cookies to toothpaste and talcum powder."[61] "Most heartening," commented a *Blue and Gold* writer, in the 1942 edition, in connection with twelve pages of photos of different student military groups in uniform, "was the changed attitude of students toward R.O.T.C. courses. No longer did small, vociferous groups snipe at compulsory military training and the men themselves had now no doubts as to their proper place in military life. With the coming of crisis, the reservist, serving as a link between civilian life and the service is the first to show the new attitude of the nation by going into active duty."[62]

The "small vociferous group" at the Old Shack applauded the military and civilian alike, sending letters of approval and support to whichever government leaders seemed to be acting in ways that harmonized with the principles of Stiles Hall. The student president at this period was Russell Kletzing, who had been attracted to Stiles "because of its socially

activist policies in race relations and other economic and political issues."[63] As a blind student, he was able to head up the Cabinet with great dedication for a full year without being subject to the draft. "I enjoyed the fellowship and responsibilities of participating in planning and carrying out programs and events," he recalls. "The staff was exceptional when I was active. Leon Tichinin, Ernie Lum, John Duffy, and most of all, Bill Davis.* He was a warm, wise person."

In the summer of 1942, Stiles Hall received an emergency call for help in canning the California tomato crop before the ripe fruit spoiled. A Y team, including the General Secretary, answered the call. James Grant, student Vice President, reported that "activities not contributing to the war effort are being discontinued because of decreasing student interest."[64] To counsel students, Dr. Lewis B. Hillis, a psychologist, was available at Stiles to talk individually about study difficulties or other personal problems.

Problems created by the Japanese-American evacuation were only the beginning of disruption of campus enrollment. University registration began its downward spiral as students were inducted into the military by the hundreds. But difficulties became opportunities. Soon, there were 2,500 Army and Navy trainees on campus. Stiles Hall, placing more emphasis on service to this group, joined with the YWCA in sponsoring the Cal Canteen, a sort of mini-collegiate version of the U.S.O., with a weekly dance at the Y Cottage which attracted large crowds every Saturday night and continued on until the postwar period. "It looks like a fine wartime tradition in social action is 'abornin,'" announced the *Y's Bear*, "Bring a reg card and two bits for admission. Those who don't have dates will find a swell bunch of unattached gals on hand."[65]

At the Board meeting in August, 1943, Harry Kingman requested permission to take a six-months leave of absence in order to take a temporary position with the President's Committee of Fair Employment Practices. Kingman's deep involvement in seeking fairness for evacuated Japanese-Americans had added to his store of expertise and his absorbing interest in the field of fair treatment for minorities. The job was to see that the President's orders guaranteeing equality of

*Stiles staff were often given nicknames which stuck: Tichinin was usually called "Tich" or "The Mad Rooshian"; Duffy was referred to as the "Big Irishman"; Davis was nicknamed "Wild Bill" or "Willie."

treatment in the employment of minorities ("particularly Negroes") in war industries were enforced in the district comprising California, Oregon, Washington, Nevada and Arizona. Board member Walter Gordon, saying that he knew "that Mr. Kingman stood number one on the list of prospects for the position,"[66] moved that the six-months leave be granted. As it worked out, the six months became three years, and Bill Davis, having received deferment from the draft, took over as Acting General Secretary of the "Union Street Character Factory," as some students like to call Stiles Hall.

Class organizations had played a prominent part in Stiles leadership training, providing, as Charles Fender remarked, "a monitoring effect of upper classmen on frosh and sophs." Now, the classes slowly began to merge, so that distinctions between sophomore and senior no longer seemed relevant. The Old Shack was also becoming more and more a center for the "Grad Group," and we hear no more about orienting the "babes" and the "green ones." The first woman student to be elected ASUC President (Natalie Burdick) was congratulated by Stiles Hall students. "Many fellows here have been plugging for a long time for equal opportunity for women in all ASUC activities (football excepted)," the *Y's Bear* remarked, "Women are people too, they say." In spite of this presumably progressive position, there was some inconsistency here. Because they saw themselves as a Young *Men's* Association, and there existed a counterpart Association for women, Stilesmen did not see the Old Shack itself as a site for equality for women. Thus, in March, 1944, the *Y's Bear* cried out, "Women are invading Stiles Hall!" and bemoaned the failing efforts to keep the Hall the "last male stronghold at the University." The office secretary (at this period, Vernice Chamberlain) was apparently the only woman perceived to have legitimate, regular entree to the sacred stronghold on Union Street.

Cabinet continued to inform itself on public issues and to fire off letters wherever the members thought that their stand should be known. Of course, this exercise in free speech was not always appreciated by the recipients. Bill Davis received a letter from Regional Y Secretary, Bruce Maguire in May, 1944, saying: "Brother, you and your gang put the Regional Secretary on the hot seat the other day."[67] While visiting

junior colleges in the San Joaquin Valley, where the California Central Water Project was an emotional issue, Maguire found that a telegram from the Berkeley Student Y, protesting a certain amendment, had hit the Visalia area like a small grenade. The mayor, highly upset, called Maguire in and stated that a "character-building agency" such as the Y had no business dabbling in such issues. Local contributors threatened to cut off their gifts to their own town Y's, and a return telegram was fired back by municipal officials to a surprised President Sproul asking him for an explanation of the Stiles action. Maguire continued in his letter to Davis:

> Really it was an interesting experience. Once again it does illustrate very clearly, I think, the manner in which we are bound up whether we like it or not, with the General Movement. Perhaps it illustrates also that it is always much easier to take a position on something which is far enough removed that the chips do not hit us and quite another to take that position when we're right in the center of things. This is not at all a criticism of the Cal "Y"; it's simply a statement of fact.[68]

For every brickbat there was a bouquet, and many which came were in commendation of the continuing interest in the Japanese-Americans. "It is really heartwarming to hear of your work on the FEPC and of Mrs. Kingman on the Fair Play Committee," wrote Yori Wada. "If no one else has taken the time to tell you, Harry, here's one guy who shall never forget and does appreciate from his heart . . . It was a great day that I walked up the steps of Stiles Hall."[69]

At the close of the spring term in 1944, the *Y's Bear* commented on the state of Stiles. "With the opening of the coming term, Stiles Hall enters upon perhaps the most critical period of its wartime experience. Enrollment of men students at the University will probably be at its lowest level. The number of experienced student leaders at Stiles Hall will be at a minimum. Staff time available also will be at its lowest ebb."[70] Much of the staff time was taken with keeping in touch with far-flung Stiles men and, every week, the *Y's Bear* reported on the whereabouts and movements—and in a few instances, the deaths—of former student leaders. There were continuing discussions of ways to offer support to Japanese-Americans when they were allowed to return to the Bay Area.

In addition, funds were being raised, by means of renting out phonographs (with operator) for $1.00 per hour, in order to support a project to finance an ambulance driver in Europe.

"Back in California after three long years," wrote Yori Wada in September, 1944. "How happy I was to see the trim rows of orchards and the straight lines of vines once again. When the train stopped for five short minutes in my old home town of Hanford, I just had to jump off the troop train and touch that ole soil." To their surprise, the Japanese-American soldiers found themselves briefly recruited to harvest the peaches and grapes at the request of local farmers. "And that was one of the first times we talked about it—we Japanese-American soldiers," remembered Wada, "that all the soldiers would line up and the farmers would come with their trucks and pick *us* out . . . Even those Nisei soldiers who lived in towns and cities and didn't know much about farm work were selected. We felt good because here was one time we were picked first, instead of waiting to be the last to be selected." Soon, however, Wada's contingent was to sail out from San Francisco Bay for duty in the South Pacific. Although their purpose was far different from that of the missionaries who had embarked in the early part of the century, some of the feelings were similar. Wrote Wada, "I hope we sail out that Golden Gate from where I can get a glimpse of the Campanile!"[71]

The recurring student pressure to get Board and staff to start trying to obtain a new student Y building was necessarily put "on hold" during wartime. "The attic floor at Stiles Hall had a repaint job during the Christmas vacation," observed the *Y's Bear*, adding wryly: "News of the improvement will doubtless call forth criticism from the new building fans who view every effort to maintain the present structure as an attempt to forestall its replacement."[72] Some suggested that the only thing holding the Old Shack together was paint.

In December, 1944, when the government order excluding Japanese from the West Coast was finally lifted, nine students, including four from Stiles Hall, traveled to the Topaz (Utah) Relocation Center to give counsel to Nisei students wishing help in returning to the Bay Area. One of these who went to Topaz was former Stiles student president Russell Kletzing. "We spent a week there talking to students who wanted to

relocate, especially to California . . . I worked in my first real job for four months in the Poston Center in late 1945."[73]

Stiles Hall also administered a $1,000 grant from the Rosenberg Foundation for needy Nisei students returning to Berkeley. Eleven persons were helped by this fund, in grants ranging from $50 to $130.

When the all-Nisei unit, the 442nd Regimental Combat Team, were sent to Europe to fight, Stilesmen were gathering and shipping books for their off-duty reading. At the same time, students were gathering information about jobs and housing in the Bay Area for returning evacuees. The ASUC student officials, joining Stiles Hall in its efforts to smooth the way for returning Japanese-American students assured all returnees of a warm welcome to campus activities.

Although its student personnel frequently changed, the fellowship at Stiles Hall kept up its familiar joshing camaraderie. "Secretary Willie Davis received a gift from Cabinet the other night. It was a pair of scissors to be used on his mustache and not merely for trimming," the *Bear* reported.[74] Davis also got warm praise from Harry Kingman for the "very swell job he had done during the last couple of years." Kingman bragged about having found Davis "living in a North Berkeley cave back in 1932, and convincing him he should make something of himself by becoming a Stiles Hall Secretary." Kingman added that "Willie" would have been "a natural for the FEPC, as he has what it takes." In addition to praising Davis "and his good wife, Jane," Kingman "warned those present that the 'chicken merchant' would be succeeding him as General Secretary in but a few years and that there was no telling what might happen when the goof rose to a point of real power."

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"Veterans, you are especially welcome in Stiles Hall activities," announced a brochure issued as the end of the war came into sight. "With three veterans on the Y staff, you will find people at 2227 Union Street who understand your problems."[75]

In-house staff notes record, "We want to get vets into our activities, though we are not yet sure how to do this. We need the maturity of the veterans in our program. The average

maturity has dropped about two years since the war."[76] Echoes of World War I! One attempt to devise a program which would involve men returning from service was the Veterans Village Forum, a format where discharged men could discuss their particular concerns. Dr. Hillis, the part-time resident psychologist at Stiles, continued to be available for personal counseling and for giving his "unique Profile Test which lets you in on yourself, supplying a basis for evaluation of your progress or lack of it."

As housing was extremely scarce after a long period of no new building, an effort was made by some Stiles students to secure living quarters for returning students. Called the "Houseboat Project," the scheme was to have surplus Navy houseboats towed into berth at the Berkeley yacht harbor to provide rooms. Because of city restrictions, this worthy project had to be abandoned.

In light of the imminent return of a variety of men, the staff examined the pros and cons of the traditional Stiles style of what was referred to as "horsing around."

> If we aren't careful, students may pick it up without using . . . judgment in its use. New kids that aren't included in the fun may feel like outsiders. Older more serious kids may feel it is juvenile. This is more of a problem now that we don't have class groups and the mature and immature are thrown together in the same group. *But horsing around does have value* and younger staff members should take time to play with kids, especially new ones since these personal contacts are important.[77]

When peace came in August of 1945, campus celebrations took the form of "several hundred victory parading students calling 'We want Deutsch!'* as they marched around the University grounds. "Few men," stated the *Y's Bear* referring to the University Provost, "have stood as consistently and firmly through peace and war for the essentials of democracy and fair play."[78]

Japanese-American evacuees began returning to Berkeley by train, and Stiles staff called for cars to meet 350 to arrive during the month of August. The welcome mat was also put out in grand style for the return of Harry Kingman from his

*Dr. Monroe Deutsch, Provost of the University of California, was acting U.C. President at the time.

Fair Employment Commission stint, back to the Old Shack. A large cartoon showing him, suitcase in hand, facing the steps of Stiles Hall, covered the front of the *Y's Bear*, and the back page of the sheet reintroduced him to the current crop of students, as the returning "Boss," with a long review of his life and work. "If we can anticipate history for a moment, we will go 'out on a limb' to suggest that Stiles Hall is entering upon one of the most fruitful and vital periods of its history," stated the *Bear* writer. "The uncertain and fateful war years are receding in the background and over the horizon, one by one, are returning the scores of men who have walked down our rickety front steps to serve the nation."[79]

In addition to the inevitable readjustment faced by returned soldiers reentering civilian life, there must have been some complex staff readaptation going on in the Old Shack in the immediate postwar years.

Harry Kingman had come back from three years of challenging and exhilarating work on the FEPC where his work was highly regarded through the five-state western region. Veteran civil rights leader and union organizer, C. L. Dellums, referred to Harry's FEP work while recounting in his own Bancroft Library oral history the efforts to get qualified blacks hired in the local transit systems in the early forties. Public hearings held by the war-time FEPC had changed the Key System (the Alameda County streetcar and bus company) employment situation:

> **Dellums:** The committee members didn't come out themselves, but they sent a hearings officer out to conduct the hearings . . . This great human being, this wonderful soul who was regional head of the wartime F.E.P.C., Harry Kingman, was on leave from the YMCA at the University of California known as Stiles Hall. Harry had been able to get the information as to how [the] closed shop came about.[80]

Kingman's FEPC associates, Ed Rutledge and Frank Pestana, also commented on their boss's style: "Mr. Kingman is widely acquainted throughout the Pacific Coast, and is known as a completely honest, fearless person who has for years been a champion of the cause of fair play toward all minority groups. After you get to know 'poker-faced' Kingman,

you not only respect him, but become attached and loyal to him."[81] Familiar and friendly as the Old Shack was, it must have felt like a bit of a step down, after the large, public arena in which he had been operating for the preceding three years.

And what of Bill Davis? For those three years, he had taken full charge at Stiles, keeping the work alive and coping from day to day with a woefully inadequate facility and frequent turnover in personnel.

There is nothing set down which would suggest other than that each one resumed his former place with perfect equanimity. Had there been friction, one of the Stiles Hall policies in situations of interpersonal difficulties, including student versus student, was set forth in a later *Y's Bear:*

> The way in which criticism has been traditionally handled at Stiles Hall has been a big help to unity in the Y. If anyone wants to state a criticism of someone else, he first talks to the individual concerned and gives him the chance to remedy the situation in case the criticism is valid. This practice has added to the spirit of harmony and tolerance which prevails at Stiles Hall.[82]

"The conciliatory method of solving difficult and controversial problems is, in the long run, the most satisfactory," commented Harry Kingman at his first Advisory Board meeting back at the old stand.[83]

Four months later, at another Board meeting, he commented on "student interest in the FEPC principles, the return to the campus of active political student groups . . . and the probability that Stiles Hall might soon again be faced with the necessity of actively defending its free speech policy with regard to the use of the building, especially by unpopular groups."[84] One morning in 1946, Kingman picked up the morning *San Francisco Chronicle* and saw that he had been subpoenaed by the Tenney Committee, an "Unamerican Activities Investigating Committee" headed by arch-conservative State Senator Jack B. Tenney. The paper showed pictures of those who had been summoned, including Kingman, "several known Communists" . . . and the distinguished General Secretary of the University YWCA, Miss Lillie Margaret Sherman.

Kingman: I was amazed and disgusted. The first thing I did when I entered the hearing room was to pass out copies of a release I had prepared to the assembled members of the press strongly criticizing Tenney's methods . . . While on the stand, Senator Tenney lit into me and Stiles Hall for permitting radical students to hold meetings in our building.

R.L.: How do you think the hearings affected your reputation?

Kingman: Well, I imagine that anyone who throughout his lifetime attempted to be of a little help to the underdog or to stand for some great principle is likely to be considered by some to be radical or mistaken . . .

In answer to your question, I felt that the Tenney hearing at which I was a witness, and in which a great many people were apparently interested, turned out to be highly salutary to me personally . . . The Committee's chief counsel . . . actually broke in while Tenney was castigating me to state categorically . . . "We have no information in the files, nor have we an intimation from any source that Mr. Kingman has ever been remotely suspected of any connection with any subversive group of any character. Quite the contrary."[85]

Another victory for free speech and one which generated much positive publicity for Harry Kingman and Stiles Hall! The *Daily Cal* and the California alumni magazine, as well as several other publications, picked up the story and the Citadel was once again strengthened in its underpinnings. Said Chairman Blake, ". . . we permit no group, either radical or conservative to exploit us."[86] A speakers bureau was set up so that any group which wished to hear more about the Stiles stand on civil liberties had only to call.

Cabinet members, past and present, showed their appreciation for Harry at a meeting where they surprised him with a gift tailored to a couple of his personal idiosyncrasies:

> The regular agenda which the steering committee had "seriously" planned in Harry's presence was tossed out the window and the evening was given over to a happy celebration of the Boss's return. Hal Norton, Manager of the U.S.C.A., had arranged a special dinner with steak and a large cake for the occasion. Harry was presented with a streamline office chair built to accommodate his well-known habit of leaning back on the rear legs of his chair while puffing on his pipe. (The chair had no front legs and was equipped with a pipe rack, tobacco container, sliding drawer for matches, ash can, faucet "in case of fire" and holes to draw off

any wet seats.*) Joe Kamiya, Roger Unna, Bill Holladay and Leon Tichinin reenacted James Taylor's famous skit of 1941 concerning the struggle for a new Stiles Hall.

Harry Kingman opined that the streamlined chair was just another indication of many efficiencies installed in his absence which indicated that the old building still has many years of useful life. (!)[87]

Among the many men returning to the Bay Area following long and grueling military service was Yori Wada. While stationed in the South Pacific Islands, where he had been given the onerous duty of interrogating Japanese prisoners of war in their own language, his correspondence with the Kingmans continued. At long last, he was to be mustered out of the U.S. Army, having more than proven his loyalty to his country. In his final military physical, it was discovered that he had contracted tuberculosis. From his hospital bed, he continued to write to Harry and he also tried his hand at writing a few pieces about his experiences for publication. Kingman later sent these off to small magazines with letters encouraging their use. "I had a very difficult time after I got discharged in finding a job," said Wada, remembering this period, "and it was also very hard getting unemployment [compensation] for discharged soldiers." Discouraged, he went back to Stiles Hall to visit Harry Kingman and seek his advice and, to his surprise, Harry offered him a job on the Stiles staff. "I don't think there was an opening," he smiled, "I still somehow feel that he just made a place, and that he really didn't have an opening for another staff person . . . I had charge of the religious emphasis group that met together with the YW and the job of putting out the *Y's Bear,* and counseling foreign students who were having difficulties at the University."[88]

Another addition to the staff raised a few "Bear-ish" eyebrows. Exclaimed the "ubiquitous little poop sheet ground out by the Stiles mimeographers" (and certainly not authored by Yori Wada): "After 62 years of respectable and conventional practices, Stiles has jumped off the deep end. Yep, the 'jazz-up' policy, instigated by Ken Coates† has reached its

*This refers to a standard Stiles prank of surreptitiously pouring water on chairs in the meeting room so that the unwary rose with damp trousers.

†This is a reference to an ongoing "inside" joke about Coates's efforts to "jazz up" the newsletter by having pictures of girls drawn on the masthead. Coates,

denouement. STILES HALL NOW BOASTS A FEMALE STAFF MEMBER. Jane Arbogast (former Air Corps Captain) is now a part-time YMCA Secretary. She'll be working on the Stiles program for Cal vets and their wives in the Richmond area and on certain projects sponsored jointly by the YM and YW. My! My!"[89] However, the time of the truly co-ed Stiles Hall had not yet arrived; Miss Arbogast moved on to other fields after six months.

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"To those of us who are graduating this June, the University in our last year suddenly became a different place," said an anonymous writer in the Foreword to the 1947 *Blue and Gold.* "The peace and quiet of the war years with their consequently small enrollment had given way in one semester to a teeming, over-crowded campus where we found ourselves forced to readjust almost as much as newly-entered freshmen. Expansion—in one word this characterizes the University of the past year."[90] Dr. Deutsch commented that "the various countries of Europe and Asia, whose universities have suffered so grievously in the war have in larger numbers than ever before, sent students to us. And we have been glad to welcome them because their presence is the best means for building the international world for which mankind has been yearning."[91]

With the addition of programming for returning veterans and the renewed impetus toward securing the long-postponed new building, Stiles Hall settled in the immediate postwar years into its familiar program patterns: discussion groups on all sorts of public issues; Big Brother Project; leadership training; and cooperative programs with the YWCA. The annual budget in 1947 totaled a little over $25,000 with about half of the amount still coming from the Berkeley Community Chest. The Y Handbook, featuring photos of key Stiles personalities was sent out, as before, to friends and supporters and it brought some interesting responses:

September 24, 1947

Dear Harry,

Thank you for the copy of the new Stiles Hall HandYBook . . . It warms my heart somehow, to receive a copy of this publication

now a United Church of Christ minister, and his wife, Barbara, both served on the Stiles Hall staff.

each year and to be reminded thereby that I was one of its early editors.

Robert Gordon Sproul

The photo of Harry Kingman, wearing his characteristic grin and sporting a fedora hat as he sits relaxing on a bench, his arms draped over the backrest, brought some kidding reactions. Wrote Louis Meillette of the Los Angeles Metropolitan Y:

> Many thanks for the receipt of the 1947–48 Y handbook. Believe it or not I read it from cover to cover . . . I would just like to make one comment that the picture of Kingman resting his "big duff" on a park bench is a very typical scene and an activity he should follow more consistently commensurate with his very old age.[93]

Herman A. Spindt, University Admissions Director and a longtime, devoted Stiles Hall Board member, dissected the photos more specifically in his bantering letter of September 10, 1947:

> I have been very much impressed by the pictures of individuals. For example, Dick Chamberlain has that eager beaver appearance that always characterized him in his work as a student and in the past years. Sproul and Sibley have a degree of intensity that should serve as an inspiration to the young people who see the book. Bill Davis makes the best possible use of his eyebrows and receding hairline to add dignity to a very nice job and then Dick Peter adds the right touch, but on page 19 there is a picture of nonchalance, relaxation and plain damn laziness that can have nothing but a bad effect scholastically on all the eager beavers to whom this booklet has been distributed.
>
> Some time I hope to get the subject of that picture on the golf course and knock some of the nonchalance out of him.[94]

Upon reading this formally-typed communication, Bill Davis penciled, in his left-handed scrawl across the bottom of the page: "Herman should be able to handle 15 or 20 Community Chest calls in the next week or so. He obviously finds time hanging heavily on his hands."

The annual Asilomar Conference returned as one of the high points of the student Association year, with letters flying from the Region staff to the college Y's, seeking to round up Conference leadership. Bruce Maguire wrote to Harry Kingman and Leila Anderson (of the YW), suggesting they "investigate a U.C. faculty member named Van Dusen Kennedy regarding his qualifications for leading a group on labor and management." Thirty-seven years later, Kennedy is still giving time and effective service to today's Stiles Hall. His style of quiet, involved commitment is typical of many Board and committee members who have volunteered their time over the years and who are one of the major sources of strength and longevity of the Association.

At the Old Shack, the "bull session," often led by U.C. faculty members, was still the popular format for discussion of public issues. Dyke Brown, by now a member of the Advisory Board, was reported in the minutes to have commented that "it was interesting to see students struggling over the same issues that were current when he was a student way back in the thirties."[95]

Constant attention had to be paid to interpretation of the Y's free speech policy, and Harry Kingman wisely pointed out to the Board and Cabinet members that any public statement issued should be carefully crafted, so that each sentence could stand alone to minimize manipulation of partial quotations. As the Tenney Committee and the local newspaper, *The Berkeley Gazette,* both appeared to have a particular dislike for the open platform policy of Stiles Hall, and neither had any hesitancy to voice their opinions to the general community, the Advisory Board of Stiles was always alert to opportunities to publicize and clarify its principles. In addition to the public statements issued from time to time, signed by Anson Blake and other members of the Board, Harry Kingman wrote many articles and letters explaining and defending the Association's policies. He often chided the larger Y regions and councils for not showing more "forthright participation in public affairs." Not only did he feel that it was the principled course to take, but he argued that the Association generally gained in recognition and acceptance by not showing "timidity and hesitation in the social action field":

> Imaginative, tactful, courageous, well-timed support by the "Y" of such values as racial justice, freedom of expression, etc., can bring prestige, financial stability and other genuine satisfaction which in our opinion and experience could scarcely be achieved

in any other way. If more association people realized that, in times like these, an attempt to carry out some of the National Council's proposals in controversial fields would accrue greatly to their own advantage, they might not hold back so doggedly.

Only with recent weeks several things have happened to strengthen our conviction on these matters. Nearly any association, I believe would give its eye-teeth for that which Stiles Hall has gained as a result of its support of the actors, writers and directors in Hollywood who are fighting to keep the movie industry free of control by reactionary forces. Any criticism of the "Y" for this type of action actually turns out to be a boost in the minds of most Americans.[96]

Among other charges leveled at Stiles Hall by the Tenney Committee was the accusation that the Association was exploiting the use of the name "University of California." Responded Kingman:

Regarding Mr. Tenney's charge that Stiles Hall uses the name of the University of California in its title, the accusation comes 58 years late. The campus "Y" was incorporated that way in 1889 as a matter of convenience to differentiate it from other "Y's." This is a common practice everywhere.

When the University Comptroller James Corley urged that "California" be dropped out of the title, we began to follow the practice increasingly of using merely the name "University YMCA" or "Stiles Hall." There has never been any desire to exploit the University of California name, and most of our 30 Board members consider the matter a tempest in a teapot.[97]

The Board of Directors had, in fact, recommended to the Advisory Board that legal procedures be taken to officially change the Association's title from "University of California Y.M.C.A." to "University Y.M.C.A.": and, in late 1947, this was carried out with the required steps to change the Articles of Incorporation.

As both desire and necessity for leaving the Old Shack grew, Board Chairman Blake appointed Bill Davis to investigate site locations during the summer of 1947. An ad hoc committee had prepared a nineteen-page report, replete with charts, graphs and persuasive text, delineating all aspects of the housing question from the basic physical needs, which were apparent, to the required financing, which was not. The former plan to locate on Bancroft above Telegraph, had had

to be abandoned in 1945 because of high building costs, and so this property was being slowly developed commercially to be a source of future revenue for the Y. It was subsequently leased to Roos Brothers clothing store and other tenants. The possibility of establishing a Y headquarters above the store also seemed less and less feasible, so the Board voted in November, 1947, "that this Association embark at once upon a fund-raising campaign to secure approximately $150,000 for the purpose of purchasing a site and erecting a new building for the Association."[98] Bill Davis was freed from all his regular duties to work full time on the capital fund campaign, and Lee Poole was appointed Acting Associate General Secretary.

Thus began a vigorous, statewide fund drive, which was organized as carefully, and carried out with as much enthusiasm, as a presidential election campaign. As the University Y had not mounted a significant financial drive for over 25 years, the prospects seemed good for this push for a bigger and better Stiles Hall. A card file of several thousand names of program participants had been maintained since 1932; this was a basic resource to begin the campaign. Robert Gordon Sproul was the obvious choice for Honorary Chairman of the Sponsoring Committee and his stated hope that this second Stiles Hall move, caused primarily by the expansion of the University, would prove to be a "blessing in disguise," served as a rallying slogan. Sproul also quoted from Professor Joseph LeConte's dedicatory speech at the original Stiles Hall in 1892: "It is the very thing we have wanted. It is the crown of our University education. Intellectual culture reaches its highest point only when to it is added the culture of the moral and religious side of man."

Dr. Monroe Deutsch, as one of the Honorary Vice Presidents, also wrote a letter to potential supporters commending Stiles Hall as "a beacon of goodwill, an exponent of democratic principles and a persistent champion of justice and fair play." In urging contributions to the effort, he stated: "It simply must be done . . . it is unthinkable that there should be no Stiles Hall."[99] These words were also to be used as a recurring refrain for the drive.

The sponsoring committee was made up of a distinguished list of over 120 prominent leaders representing all areas of the

community. Since the Old Shack could barely house its own regular program, the owner of the Durant Hotel provided space for the building campaign headquarters and from here constantly flowed lists of suggestions for approaches, brochures of information about the prospective new building, letters of endorsement and peppy bulletins of encouragement to the workers about the importance of the project. The list of do's and don't's regarding appeals to prospects had some of the same flavor of the "Y Workers Rules" of the 1920s—as all fund drives inevitably must—but, this time, the organizers stopped short of recommending, "if necessary, plead with him to do his duty." Instead, the emphasis was on the importance of supporting "a permanent service for good" which was "worthy of a good permanent home." The entire state was organized into areas and representatives of the Fund office were "on the road" continuously. A special Nisei committee was organized with Eiichi Tsuchida and Yoshio Takakuwa in charge of that segment of the campaign. The entire project was thought of as a living memorial to all University of California men, especially those of Stiles Hall, who died in World War II.

In 1948, Bill Davis issued a progress report "to the builders of the new Stiles Hall"[100] informing them that a site had been purchased on the corner of Bancroft Way and Dana Street which, he had been assured, was "not in the path of any contemplated University expansion." The architectural firm of Miller and Warnecke—the same firm designing the commercial building a block east—was retained to design the new Stiles Hall and sketches of a sturdy, square, concrete structure were circulated. The contrast to both the imposing, brick Stiles Hall of 1892–1932 and the small, wooden, Victorian residence of succeeding years was marked. "Devendorf's Dream" had corresponded to an entirely different epoch and situation and all agreed that there was now no point in providing facilities that the University itself offered. A Hall, much smaller than the Stiles Hall of 1892, but larger and more efficient than the Old Shack, was the solution.

"Plans for a new Stiles Hall Memorial Building occupied the efforts of efficient and enthusiastic members," reported the 1948 *Blue and Gold* on the page showing a photo of 15 student members. The text also referred to other Stiles Hall

activities, such as the "Spit 'n Argue Club," and "Liberals' Dilemma," along with the familiar "standards" such as the Big Brother Project.[101]

"There has been a new type of thinking among students—new in that it transcended the bounds of campus or nation and jumped into a world-wide consciousness," stated the *Blue and Gold.* "The campus has become internationally minded, perhaps because it is an election year, but more likely because the impact of education was being felt."[102] The "family Californian," as President Sproul termed the sprawling totality of the University system, was continuing the expansion of its territory, its interests and its general nature. The Second World War had brought many major changes to campus life, and one of them can be noted in that, for the first time, prominent student leaders pictured in the annual are described as having wives, or husbands, and children, a fact which must have had an effect on campus atmosphere and the general level of student maturity. "Eager students hung from the rafters to hear the famous Dr. Kinsey" it was reported.[103]

Tom Moore, retiring student president at Stiles Hall and a returned Air Force veteran, spoke of world fellowship at a University meeting and of Stiles Hall's stands on controversial issues. "The University YMCA has taken stands but always has been careful to know the reasons for its stands and to test the reasons by exposing them to critics of all shades of belief. With but a few exceptions, its critics in the community are also its friends in large part because of its eagerness to hear their points of view. The use of this fundamental attitude has created a real fellowship."[104] One of the chief exponents of this philosophy, Harry Kingman, was planning a trip to the National Council YMCA meeting in Detroit and preparing to seek out U.C. alumni in that city and in New York in behalf of the building fund drive. Bill Davis was engaged up to his famous eyebrows in carrying out the successful campaign to raise funds for the construction of the new Citadel which would rise on the corner of Bancroft and Dana. With sad appropriateness, one of the war dead it would honor was Ed Tackle, the former *Daily Cal* editor who was credited with first using the now-familiar phrase for Stiles Hall—the "Citadel of Democracy."

Although the masthead of the *Y's Bear* carried an architect's drawing depicting the modern new building at the corner of Bancroft and Dana (adorned by the legend: "Probable date of occupancy, September, 1950"), the fall semester of 1950 saw Stilesmen still operating from the Old Shack. Under the heading "Sad News," the writer in the *Bear* commented:

> The new building will probably be delayed until early December. There is a "dissadent minority" which says that Kingman and Davis have been sabotaging the progress of the new structure in order to delay the move . . . but . . . everyone knows that Kingman and Davis are getting so feeble they can't stand another winter in the Old Shack and are really pressing to move into the new radiant-heated building.[105]

"Fourteen years work at the Old Shack," joked Davis, "has given me a 'sedimental' regard for the simple things in life."

From the vantage point of many years later, one wonders whether the tried-and-tempered staff secretaries, tirelessly as they had worked to bring the new headquarters into being (about which they had little choice, in any case) had some mild trepidations about the effects that the wrenching removal from Union Street would have on the fabric of closely-knit fellowships which had characterized the Association during the years it had been squeezed into cramped, but familiar, homelike housing. They probably recognized that, in spite of the physical limitations of the Union Street version of Stiles, student Martin Baily was right when he later wrote: ". . . the process of integrating . . . positive influences and tendencies and become a more mature person were fostered in the hallowed halls of the old rathole."[106]

In March, 1951, the new building was dedicated, with the usual well-thought-out ceremony, the flavor of which echoed, as always, the nearness of the University and its forms. This time, Dr. Sproul was not present, so the main address of the dedication was given by the University Provost, Dr. Monroe Deutsch, speaking on the appropriate theme "The Fire from the Altar." He ended his remarks, which dealt chiefly with the continual problems of protecting individual civil rights and

free speech—in which he commended Stiles Hall for demonstrating the highest form of Americanism—by recalling a custom of the time of the ancient Greeks:

> In setting out on a journey, they would take fire from the altar in their home city that with it they might kindle the fire on the new altar in the new city they were about to establish. So wandering Stiles Hall will, I am sure, convey to this new habitation the fire which burned brightly on the altar in its predecessors.[107]

Continuing the theme, Professor Charles Gilman Hyde dedicated a room in which the lintel of the mantel from the original Stiles Hall was to be placed, and named it the Blake Room, acknowledging the man whose name was now synonymous with the Association, Anson Gale Stiles, and his grandson, Anson Stiles Blake, who was nearing completion of his fiftieth year as Chairman of the Advisory Board. On that spring day in 1951, with the rooms decorated with daffodils and other blossoms, and the atmosphere clean and new, Mr. Blake responded in his usual graceful manner:

> I can think of a far more appropriate room to have dedicated to me, namely the temporary one which is about as old as I am, I think, over on Union Street . . . In an institution like this, one life, no matter how long connected with it, should be a mere marker, not the occasion for any undue sentimentality or too great recognition of individual services where the whole process of the institution has been to seek joint service and joint thought and joint action as the result of thoughtful consideration of the reasons . . .[108]

To round out the program, presided over by Student President Rod Ash, Harry Kingman read greetings and congratulations from luminaries and contributors, far and near; and a library alcove, financed by Nisei alumni, was gratefully acknowledged.

And so, the third Stiles Hall, dedicated to "The Men of the University—especially those of Stiles Hall—who died in World War II, Anno Domini, 1951" opened its doors one block south of its original home. The new building's pristine rooms and offices represented a combination of the decision to keep the building small, simple, practical, requiring a minimum of maintenance, and an architectural style characteristic of the period, as worked out by Chester Miller of Miller &

Warnecke, utilizing cement, glass brick and direct, square lines. There were no rugs, no pictures, no cozy touches, but rather a feeling of open spaciousness created by the central lounge seeming to extend beyond the "picture windows" to a walled patio on the Dana Street side of the building. In the center of the concrete floor of the main room was placed a large oak table, just the proper height to rest a circle of male feet, as students leaned back in plastic-covered chairs to consider the heavy issues of postwar years. At one side of the lounge was a fireplace, a feature always felt to be a useful aid in abetting discussion groups dealing with the deep issues of life.

To a degree, the change in characteristics of Stiles Hall's physical plant symbolized changes occurring in program content and style. The class group structure of program had been severely shattered by the war period and traditional religious emphases had waned further, although Cabinet meetings always opened with "Devotions," and principles and policies were still shaped "in the spirit of the teachings of Jesus." Evolution toward more psychologically defined sensibilities can be recognized. Terms such as "sociodrama" and "buzz groups" began to appear in program reports, and a Psychological Society began meeting around the round table regularly, because "they felt that there was something lacking in their University life."[109] Among the group's goals, its members sought to "clarify academic and vocational objectives, focus their value system and philosophy of life, develop their 'persona' and enjoy their University experiences." Here is a differently slanted view of some of the "striking characteristics" of American student life, with "peculiar temptations" no longer considered a large part of the YMCA consciousness.

The familiar and popular staff members who had represented role models and acted as counselors for hundreds of U.C. men were transferred to their new offices, but it appears that something of the Old Shack esprit was lost in the two-block journey. Stiles Hall was now geographically still further from the hub of campus activity. The shabby-but-familiar headquarters which had taken endless, affectionate verbal abuse from students was gone and replaced by a cement building with hard, new edges.

It is a commonplace that mutual discomfort, such as that

caused by the Depression or wartime living conditions, often results in the apparently paradoxical effect of bringing men closer together. Warm camaraderie develops around daily inconveniences, mutually endured. And when men in the leadership positions are also involved in roughing it, and demonstrate mature and almost father-like responses in sharing the situation, a fast bond is forged. Never again in the record of Stiles Hall does one read of the fond, and even loving, sense of place, notwithstanding the kidding disparagement of it, as one finds in recollections of the Old Shack—in spite of the fact that students were often pressing to leave it for a "better" place. Although the new facilities provided space for social dancing and other activities which had not been possible at the Old Shack, there was apparently something missing in other spheres. The task of transferring a sense of personal devotion among the ever-changing constituency to the concrete box on Bancroft Way took a while to get going.

In April, 1951—one month after the inauguration of the new building, the *Y's Bear* printed an "Open Letter to Men of Stiles" written by Bob Stice, the editor. He called for "self criticism and self evaluation":

> We feel it is necessary to point out that the "old Stiles spirit" has partially gone down the drain. Cabinet seems cocoon-like in that in the midst of a highly controversial world, few Cabinet members are moved to introduce controversial issues—either internal or external in nature—issues once the essence of the Stiles spirit . . . We ask: Where are the controversial questions? Where is the militant minority's voice? What has happened to the frequent, informal heated and light-shedding bull sessions? What can be done to recapture the spirit that the class groups used to generate? We want . . . leadership that is dedicated to perpetuating the organization, not merely applying stop-gap "efficiency" to an organization held together with baling wire . . . Let's move more than the agenda![110]

Here was the 1951 version of what an early Stiles Haller had called "stirring up the dead weight." It was a call to rally around the new altar and drum up some of the treasured spirit which had fallen away in the transfer. As a result of this sort of gingering up, there developed a competitive election for student Cabinet offices, complete with platforms stating

what each candidate would revitalize for Stiles men. Following the election, all who ran gained some post within Cabinet. Harry Kingman made plans to travel east to see "what Stiles Hall can learn from activities of the best known student Y's."[111] Minutes record that "the Advisory Board has proposed that Harry make the survey to gain information on such subjects as the administration and utility of modern Y buildings, income production and program emphases and techniques."

However, other Y's continued to write to Harry for his expertise: "Every so often we ask you to put some of your vast experience on to paper for the use of other associations," wrote Fern Babcock, Program Coordinator for the National Council. "The National Committee on Effective Citizenship . . . feels that you and the students at Stiles Hall have had more experience in political action than any other group . . . this letter is to ask you to write the first draft of a program paper on Techniques for Political Action."[112]

The *Y's Bear* summed up the first few months on the new corner:

> It has been an important semester for the *Bear* as mouthpiece for the new Stiles Hall, what with adapting to a new building and disrupted student attitudes and consequent shift in emphases . . . Some have felt that the living fellowship of Stiles Hall has waned to something off-hand, even impersonal . . . With the loss of fellowship rapport has come something more lamentable—the springing up of special axes to grind around Stiles, which we think has caused a lowering of tolerance—yes, and more important, the respect for opinion different from those of the majority of Cabinet, for instance.

Critic Stice spoke of two minority poles, ". . . and their respective ranges of gray . . . with many shades of shifting hues between." He chided his student readers, "There is a niche for the concrete-minded and the ethereal-minded and those between the poles . . ."[113]

The newly-elected president, Richard Roe, began the fall semester promising more social activities, more overnights and welcoming all shades of opinion to the open platform. A program of welcome and orientation for new University students, called "Cal I-A," was a creditable success, aided by strong faculty support and involvement.

Harry Kingman reported back from his inspection trip in the east that "Stiles Hall falls short in some ways" but is "tops in others," particularly in helping to send out men who "are serving society all over the world."[114] Besides Kingman and Davis, there were now five part-time secretaries, plus a volunteer, Mrs. Goldworthy, widow of a math professor, who stationed herself near the coffee table from time to time, to be a "receptive ear"—someone to talk to about problems of student life. "The new headquarters are having a stimulating and helpful effect," wrote Kingman to Edwin Espy of the National Student Council. "However, I still have periods of discouragement, as I have had for 35 years over the inadequacy of our impact on the total campus. In order to raise operating budgets or to offset the attacks of those who think that Stiles Hall aids and abets Communism by its emphasis on such principles as freedom and justice, we occasionally try to call attention to our positive accomplishments. But we know that, actually, we fall far short—both as individuals and as an organization."[115]

The kind of free speech issue that Stilesmen enjoyed getting their teeth into arose at that time. Kingman wrote: "There has been an interesting fight going on here in opposition to some ordinances proposed by the city attorney and city manager which would limit street meetings and sound amplification."[116] Student President Roe signed a Cabinet statement to the City Council:

> In accordance with the Stiles Hall purposes, which in part is to inspire and aid men "to envisage and to build, utilizing methods compatible with the teachings of Jesus" . . . we believe that this proposed ordinance prohibiting street meetings on certain Berkeley streets would greatly curtail the opportunities for free speech in the city, particularly near the University of California. One of the basic principles of democracy is that all people should be allowed to speak regardless of their beliefs.[117]

In fact, the City Council did agree that the ordinance was undesirable and, as Kingman said, "the legislation was retired back to the drafters to be drastically amended if not completely discarded."

The weekly *Bear* often printed portions of letters from Old Shack alumni who kept in touch. "We present-day Stiles

Hallers need a shot in arm now and then from those who have been active . . . in their younger days . . . what effect the fun and fellowship had on the total make-up of the individual and what basic philosophies or ideas gained or strengthened . . . being put into practice in the 'everyday world,' " commented a writer.[118] Another echo from the Old Shack era came when members of the Japanese-American Citizens League remembered Stiles Hall and honored Galen Fisher, Jane Davis and Ruth Kingman for their wartime work. To retain their fellowship, begun in the thirties and forties, the alumni group called Ad Hoc continued its regular get-togethers and was considered an ongoing part of Stiles Hall.

But it was time to look forward, not back.

In 1951, Stiles Hall still received 50% of its general operating budget (of $38,000) from the Community Chest and Board members were often among the ranks in this community fund-raising effort. The students, however, felt they needed to raise some program money of their own and, consequently, under the guidance of their treasurer, Hal Vorhies, they started a "Gold Rush" replete with teams and gold-mining terminology. Their goal was $1,451 and the effort worked so well that there were annual Gold Rushes for a number of years thereafter—until student accounting got so makeshift that funds were all returned to the more reliable jurisdiction of staff.

Ping-pong tournaments, shuffleboard on the patio and luncheon gatherings in the lounge began to attract a growing group. Sitting around the large, oak table seemed a natural framework on which to structure program and so table discussion groups, developed on the basis of mutual interests, replaced the mode of Soph or Senior groups. In 1952, the weekly program offerings went something like this: Far Eastern Table (discussion of Asian affairs); Race Relations Group (in cooperation with the YW); Bible Study; Leadership Training (led by the staff); World Affairs Table; Stiles Fireside (with faculty); intramural sports; Big Brothers and weekly Cabinet meetings, held upstairs over a 50¢ dinner catered by the Student Co-op Central Kitchen.

Greeting all who entered through the Stiles front door was a three-by-five foot, metal-cast figure of a bear, painted gold. This creature had been contributed by Morton Reynolds

(class of '16) owner of the Golden Bear Garage. In Reynolds' hands for 30 years, the craggy figure had appeared at Big Games, parades and floats, as a representative of Cal spirit. For the next ten years, the bear stood guard inside the front door of Stiles Hall, until one night in the early sixties when it disappeared without a trace or even a ransom note—bear-nappers unknown. The only hint of the bear's eventual whereabouts came from a Reed College student who had heard a rumor that some well-known college pranksters from Reed had stolen a large, metal bear in Berkeley and carried it away to Portland. The rest is silence.

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Now that Stiles Hall looked more like an institution, it began to behave more like an institution. The Board found it necessary and appropriate to establish a personnel policy which would be up-to-date in recognizing employee needs and fringe benefits. Harry Kingman forecast his retirement at age 60, with only the prospect of a tiny retirement from the YMCA, plus Social Security, as his future income. His trip to the eastern Y's had also planted a new concern in his mind. "On my visit to eastern campuses in 1951, I found that in at least one case, the General Secretary was clinging to his job, even though it was evident that a change would have been advantageous . . . I decided then that I would try to steer clear of a similar development at Stiles Hall."[119]

Even if he had fit into the category he feared—and there is no evidence of it—he could not afford to retire. Kingman-like, he quoted himself in the Personnel Committee minutes:

> The gist of his remarks was as follows: Now that I have reached my 60th birthday I would like the Board to feel free to discontinue my services whenever it pleases; I would like to have my resignation permanently available so that the Board shall always be completely free to act . . . Frankly I would like to continue as General Secretary if that is satisfactory to everyone, until I reach the 63 average retirement age. It is my present opinion that I would then like to change to some secondary position at Stiles Hall, some special assignment, for at least another two years. The existing YMCA Retirement Fund is so inadequate that it would not enable me to stop work now, even if I desired to. I began my vocational career at Stiles Hall and that's where I'd like it to end.

> An important factor in my consideration of the matter is that I assume that Bill Davis will be my successor. If this is correct, I feel that he should be given the top job within a reasonable length of time. He will deprecate my saying this, no doubt, but it is something that should not be overlooked. Bill deserves this opportunity to be the staff manager at Stiles Hall, and I want to see him arrive before he grows completely bald.[120]

The committees dealing with the retirement dilemma and other personnel issues discussed them thoroughly and always attempted to keep salaries and benefits on a par with those of the mother institution—the University. Although salaries usually lagged a bit behind, over and over the Board voted for regular increases, going on faith that funds could be raised—and they usually were. In the postwar years, they wanted to be as competitive as other employers when it came to retaining good staff. Gone were the days when Y secretaries had to hope they would get their salary check at the end of the month or feel forced to write to Mr. Blake, saying that they really needed a paycheck to preserve their reputations in the community.

"Although located off campus, Stiles Hall, the headquarters for the YMCA is an integral part of the life of Cal students. Many often heated discussions are carried on by the members whose interests range from the foreign situation to the loyalty oath." Thus the 1951 *Blue and Gold* described Stiles Hall.[121] By 1952, the membership of Cabinet had doubled over the previous year and Stilesmen were involved in a growing range of program fields. Cabinet had written letters to Governor Earl Warren, President Sproul, and all the local newspapers, reaffirming opposition to the loyalty oath required of all State employees, including the University faculty. Cabinet had also linked itself to "affiliate groups," such as the campus chapter of the NAACP, the Chinese Christian Association, and the student ACLU, all of which were allowed to use Stiles for their meetings. And Cabinet was pushing for mental health services for students and was participating in a controversy over the question of an adult "advisory committee" for the traditionally student-run campus newspaper, the

Daily Californian—members of whose staff had often been Stiles activists.

In November, 1952, after a half-century of service to Stiles, the time had come, at "the insistence of his doctor," for the venerable Chairman of the Board to give up his active leadership. With a short, graceful note, Anson Stiles Blake tendered his resignation from the Board. "There was a noticeable feeling of loss and genuine sadness resulting from the announcement," the recorder wrote.[122] The Board members praised Blake's lifelong, selfless and strong leadership and named him "Honorary Chairman for Life"; and Professor Hyde was elected to take his chair. At Blake's last meeting as Chairman, there was singing led by Tom Riha, Van Kennedy and Leslie Rogers. Mr. Blake offered farewell remarks, which serve as a capsule history of 77 years at the Berkeley campus.

> Fellow citizens of Berkeley, when Harry invited me to a Board meeting, he didn't tell me it was going to be a wake.
>
> If we are going to be reminiscent, my mind goes back to my first contact with Berkeley. On Christmas Day, 1875, my grandfather drove us over—my sister and me—over from San Francisco. Came on the ferry boat, foot of Broadway. Drove out, I suppose, Broadway. The first thing that I was conscious of were the willows over the creek at Temescal, out what was then Telegraph Road, but which is now Claremont, out College Avenue to a piece of land that he bought from the College of California, up on the hill, where the stadium now stands. And my sister and I each planted a tree on that piece of ground.
>
> And I have a very vivid picture of Berkeley: a stretch of bright, green meadow, dotted with darker oaks, occasional farmhouse out in the distance, and two buildings of the University of California standing off on our right with a line of bay trees down Strawberry Creek. A truly bucolic scene, because there was nothing that looked like a town whatsoever. And it was a new experience for me. I had been living in my grandfather's house in San Francisco, and looking out on the wooden city and watching the tall walls of the old Palace Hotel rise from the wooden buildings that surrounded it. And the only thing that I'd seen in the distance was the city. That picture is one of the most vivid that I have.
>
> Now the college had been located here about three years at that time, and there's a very good representation of it in the old picture of 1874 which hangs in the library, as I saw it. There'd been little change in the meantime; railroad hadn't come to Berkeley; and most of the faculty were just either in the old cottages

down at the foot of the campus or they were in one or two houses that had been built alongside. Now within the long lifetime we have become a city, we've become a great University and we've lost all—all of the traces of that community of that day.

Now there would have been no University YMCA if there hadn't been the University, and there would have been no University if it hadn't been for the devoted efforts of a number of people who were associated either with the College of California, or with the intellectual life of San Francisco, like old Dr. Stebbins—had it not been for the deep interest they took in changing what the State had already undertaken to do: to set up a mining and agricultural college which would have been limited to those objectives and which already had chosen a site not very far from here. But under the guidance of those people the University was formed and I saw it in its very, very early days here.

I came to Berkeley to college in 1887, a very small place even in those days. Two hundred and ninety-nine students, I counted up in our old *Blue and Gold,* was the total complement of the University of California when I was a freshman and it had become only three hundred and eighty-one when I was a senior, three years later. That year, in autumn, Stanford opened. People thought the University of California would be depleted—the entering class was bigger than the one that went before by quite a good deal, and Stanford had a good-sized class too. And since that time, collegiate education has been rolling up, in geometrical progression rather than arithmetic.

And if you look back over the thread of life of the state, it was also very sparsely populated when I was a small boy. I was born in 1870 and that was the census year. There were 560,000 people in California at that time—149,000 of whom were in San Francisco. That left about three to a square mile in the rest of the state. As a boy, old enough to travel alone although still a boy, I have been in Los Angeles when there were 13,000 people there.

Now one of the reasons we have what we have here in this building is the fact that this place, and this State have had a vitality and have had a mixture of peoples from many places, and a stirring together of those people into a community that is quite different from most of the older parts of the country. We've been so submerged, this last ten-twelve years, with population that we're losing some of the character the State had before. But I don't think we are losing the willingness that there's been, ever since I can remember, for consideration of the other fellow's point of view; interest in it, and genuine interest in the good of the community as such.

And I hope that we shall never lose those characteristics. We've been very happy in our association here; we've had a long list of very devoted members of the Board and we've had some very distinguished people on it. I hope as time goes on, we'll have an even better one.[123]

These remarks, as noted down by Bill Davis at the Advisory Board meeting of December 15, 1952, sharply remind the reader how rapidly the State of California developed, and how, during one man's lifetime, the University community at Berkeley evolved from a small pastoral setting for a few students to a great and thriving academic institution for thousands.

Harry Kingman's retirement remained an agenda item for years. As the personnel subcommittee worked out more satisfactory and well-deserved retirement compensations, General Secretary Kingman also began to withdraw from Stiles Hall program and daily administration and to turn his efforts toward fund raising—although he candidly stated that he did not see himself as having the qualities of "an aggressive money raiser" and could not promise to achieve any given quotas. He removed gradually to his home on San Luis Road, and, with the able assistance of his wife, he set about ways to cure the deficit which was hanging on like a bad cold. Student generations come and go so rapidly that, during the periods when Kingman could be found at his desk at Stiles, the longtime General Secretary had to be "explained" to newcomers reading the *Y's Bear:*

Harry Kingman, the mysterious man who occupies the office next to the information desk at Stiles Hall is not so mysterious to those who have been around for more than a year. From 1932 to September of 1953, Harry was headman at Stiles and he still carries the title General Secretary. Last fall he resigned as active head of the Association and was placed by the Board on a two-year interpretation and fund-raising project.[124]

One likes to think of him, fading from Stiles very slowly and Cheshire-cat-like, seen finally with just the familiar Kingman grin. Over the years he continued to receive recognition and honors, such as the Koshland Award (whose cash grant

he turned over to Stiles), for his work at Berkeley. In July, 1954, he and Ruth participated in Edward R. Murrow's radio program "This I Believe," a popular, nation-wide program which interviewed prominent people about their basic philosophical and religious convictions.

> Over the years I have grown to hold a few well-tested beliefs . . . To live close, night and day to just a few invaluable religious and democratic ideals, and to dedicate myself as best I can to their attainment. In my case these have been freedom of expression, equality of opportunity for racial minorities and conciliatory methods of handling controversies.[125]

The reins of Stiles Hall now passed to William J. Davis—always known as "Bill"—who had had an exceedingly long tenure seconding and backing up all of Kingman's efforts with great constancy and skill. He knew the Association as well as any man ever connected with it. A law student who had been hired on in 1932 at Stiles before completing his legal studies, Bill had a gift for administration and business affairs. He often preferred to set the Board agenda in the form of queries, using the Board in its basic advisory sense. "Should we help keep student Y's abreast of expanding institutions?" he would ask. "Is this an opportunity which should not be overlooked for Stiles Hall to interpret itself to the General Movement in a different area than the open platform emphasis for which we already are known? Some of us are critical of the general movement because of its tendency to remain rigidly institutionalized and relatively unresponsive to change. Is this an opportunity to help alleviate this problem and do we have an obligation to respond? I have no recommendation."[126] He liked to spell things out in detail and think them over deliberately, weighing all sides. This sometimes had the effect of keeping prospective staff candidates off-balance, while Bill carefully considered them as against other possibilities. "Confidential. Confidential," he often marked his written musings on what was best for Stiles Hall and its program.

Bill Davis also had the ideal Y man's ability for, and interest in, athletics. He was deeply committed to involvement in social issues (he had grown up in a Salvation Army family and was used to service), and, in addition, he had an exceptionally warm personal interest in the University Students Cooperative Association, with which he remained closely linked for over thirty years.

As Davis took over as General Secretary, there are hints that the program staff was going through a kind of shakedown period—good men like Frank Watanabe and "Bo" Drobish, and a number of part-timers, staying a while and then moving on to other challenges. "Mr. Davis reviewed the events of the past academic year (1953–54) and expressed the conviction that some of the difficulties Stiles Hall has had convinced him that what was most needed at this time was to add an experienced man to the program staff,"[127] and this even if it took every dollar earned by all funds of Stiles to balance the budget. In June, 1954, Cecil Thomas, the executive of the student Y at Ohio State, was brought to Berkeley. In many ways, he was just what Stiles needed. Cecil was a man who loved students. Highly energetic, he was a "human dynamo" according to Chuck Palmerlee, another Y man who joined the staff later in the fifties. Said Chuck, Cecil was "an indomitable spirit. He was just very alive, very exciting, very excitable, and a very thoughtful person."[128] Cecil could also "call" folk dancing (a popular student activity), and had a passion to be in the thick of any activity—in a peace-loving, if not passive, way. With a background in group work, a spiritual grounding in the Quaker faith, backed up by a seemingly never-ending store of physical vitality, he was a spark plug and a magnet.

Of all the program staff, excluding the General Directors, who have worked at Stiles Hall over the years, Cecil Thomas made one of the greatest impacts on those who worked with him. John Martin, current General Director of Stiles Hall, first met Thomas in 1958 and remembers him this way:

> He was a very special human being; a gentle humorous, energetic, spontaneous, loving man who possessed an intense and unshakeable dedication to justice and equal opportunity for all. He also believed that a world without war and violence was possible and he worked hard for peace and disarmament. He was as determined a man as I've ever known, but I cannot recall his ever manifesting hostility or anger as he struggled against the forces of intolerance and injustice.
>
> It is not difficult to understand why students and young staff who shared Cecil's ideals were attracted to him. It was obvious to

all of us that here was a man who daily acted out the ideals he cherished.

Moreover, Cecil was lighthearted and fun to be around. He was decidedly extroverted, with a facility for quickly and effortlessly turning strangers into friends. To me this genuine warmth and love for others were his most enduring qualities, although I know that many of those who cared for him were primarily attracted to his social zeal as manifested by the scores of protest marches, sit-ins, and other events in which he involved us.

I had a number of memorable personal experiences with Cecil. One which immediately comes to mind involved a spontaneous visit to the home of an interracial couple neither of us had ever met.

A local newspaper had carried a small back page report on physical harrassment and threats directed at an interracial couple who had moved into a house in an exclusive white neighborhood. Windows of the house had been broken by rock-throwing whites who screamed racial epithets and threatened the lives of the couple unless they moved out of their home. The notorious symbol of the Ku Klux Klan—a burning wooden cross—had been planted on their lawn. It was a frightening situation and the good people of the town were not condemning these acts of violence and lawlessness.

Cecil decided to visit the beleaguered couple and asked me to accompany him. Somewhat reluctantly I agreed. So, without benefit of a prior telephone call to announce our intention, we arrived at the besieged house and rang the doorbell. The black man inside refused to open the door. Undaunted, Cecil persisted, explaining that we were friends and wanted to express our support for their right to live wherever they chose. Cecil prevailed. We were finally admitted to the house where we visited for an hour with this frightened, yet courageously determined couple. Cecil gave them telephone numbers and asked that he be informed if and when the ugly racial incidents reoccured. He convinced the couple that there were others in the community who could be relied upon for support. He promised to marshall public support for their right to remain in their home free of violence and the threat of violence. Later, he fulfilled that promise.

It is not surprising that some of the benign criticism we've received from those who were student activists at Stiles Hall twenty to thirty years ago relates to our not having a reincarnation of Cecil Thomas on the staff today. My only response is to smile, shake my head and say that he was really one of a kind.[129]

In the early 1950s, a young man came to Berkeley straight

from high school in southern California and moved into a room in the 2300 block of Bancroft Way. Frequently, he walked past the new Stiles Hall building and, when his roommate told him of the Big Brother Project, two of his natural extracurricular interests came together—the interest in service and the need to make the few dollars that the Interfraternity Council contributed to Stiles Hall to reimburse Big Brothers for their time and expenses working with young boys. "The atmosphere at Stiles Hall was great," recalls Thelton Henderson (presently a Federal judge and Chairman of the Stiles Board of Directors), "totally different from the University. I remember immediately Bill's presence and his interest in me. I started coming around a lot because it felt good. I got very involved, because here there was substance." He continued, "To put it into context, there weren't many blacks at U.C. then, and I don't think the community as a whole was that open and friendly."[130] Bill, with the Y man's propensity for nicknames, dubbed the new student "Hendy," and, as had happened earlier between a number of students and Harry Kingman, Henderson saw Davis as a kind of away-from-home father figure. "He got right where I was, wherever that was. I could go to him and solve my problems. He would come to *me* and solve my problems. He had a sort of sense of me."

Before long, Henderson was Student President at Stiles Hall and deeply engaged in its program. He even moved into a tiny, upstairs room in the building in his senior year. Cabinet was busy trying to put pressure on the University not to list housing offered by owners who discriminated in renting rooms. The experience of several Stiles students, which they confirmed by testing, was that some rooms were available if whites came to rent, but unavailable to black applicants.

Remembering Cecil Thomas, Henderson said, "You could hardly not like Ceese. He was daring. He would challenge you." Finding himself roped by Thomas into coming to a summer work camp on an Indian reservation near Fresno, Henderson was surprised to discover himself working on construction of a recreation center. He oscillated between wondering "What am I doing here?" and finding himself fascinated by the unique experience. "I still talk about that week," he said later, laughing.

Work camps began to be one of the familiar, Stiles-

sponsored activities. So did a chamber music group, a model Senate, and public speaking classes. The open platform prospered. Vincent Hallinan, an outspoken Leftist lawyer, was denied a public forum on campus and spoke at Stiles. Alan Watts came to speak. Dr. Linus Pauling appeared, warning of the hazards of nuclear weapons build-up. The roster of program events at Stiles was impressive and the variety of speakers a rich addition to the campus community.

Walter Lipton now joined the staff with a community service program—one which presaged Stiles' future direction by organizing students to render a wide variety of community services, from planting grass in the center strip of Sacramento Street to chaperoning junior high school dances. Other delegations of U.C. students were going from Stiles to the State legislature to lobby for issues they believed in.

In 1955, Stiles Hall held a reunion, with Fred Stripp as Master of Ceremonies, where every branch of its "family" could come together to "explain itself to itself" again. That same year, Dr. Galen Fisher's book, first to be called *Bulwark of Democracy,* but finally entitled *Citadel of Democracy,* was published. With a foreword by Clark Kerr (at that time Chancellor of the Berkeley campus), Fisher's book sums up the Stiles story in the field of public affairs from the 1930s to the mid-fifties so succinctly and well that it is required reading for anyone who wishes a more detailed account in these areas. Dr. Fisher set forth several chapters citing specific examples of Stiles work, particularly in free speech and race relations for which there is not space here.*

Stiles had not been reticent, in fact had developed a reputation among some other Y's for thinking quite well of itself. As Kingman said: ". . . we occasionally try to call attention to our positive accomplishments." This practice of self-advertisement seems to be necessary to keep nonprofit organizations alive and before the public attention. Thelton Henderson recalls how, at his first Asilomar Conference, Stiles Hallers' good opinion of themselves took some friendly ribbing. As the delegations in turn introduced themselves and the Berkeley group said, "We're from Stiles Hall," the entire assembly echoed in chorus, "Stiles Hall! Of course!" This

*There are still a number of copies of this laudatory paperback available at Stiles.

phrase greeted Stilesmen wherever they went that week. "Of course, we *did* think we were something special," he admitted, and for some valid reasons.

Cabinet meetings continued to be a mix of serious business and horseplay. The meetings always started with "Devotions" —perhaps for want of a better term. This was usually a secular reading, one which contained more meaning than it appeared to at first. "Knowing Bill," Henderson said, "he used to think about these things. It took me a while to realize it . . . very often what he'd do seemed quite casual, but, when you thought about it, a lot of thought had gone into it. It wouldn't surprise me but that he wanted it to have the same intensity as a devotion, but not be religious in nature."[131] At the end of each meeting, the Stilesmen would stand, and Bill would lead off with his fine voice in the University song "All Hail, Blue and Gold." In between "Devotions" and "All Hail," a great variety of agenda items were considered. "There was considerable garbled and slanted hogwash and several incomprehensible motions concerning the integrity of the Stiles Hall Polar Bear Club," according to Cabinet minutes during the presidency of Paul McKaskle.[132] But, more frequently. considered decisions about building use or discussions about issues to support were debated, and often the hat was passed to collect small contributions to worthy causes. If a topic were declared "controversial," it was set aside for a week to be thought through until the next meeting.

Blue and Gold photographs of the mid fifties show neat, well-groomed, young men and women at Berkeley. On campus, it was still a time of football games, sorority queens and University meetings. Sather Gate was closed to auto traffic for the first time, and Dwinelle and the new Boalt Hall changed the face of the campus, with more buildings being planned. In October, 1955, as Stiles Hall received one of its first foundation awards, the General Secretary of the National Y wired good wishes, saying ". . . Stiles Hall has been an inspiration and a model for the entire Movement." Commented the *Bear:*

> This has been an unusual year at Stiles Hall. First, there was the fine University meeting, at which Stiles Hall was presented with $5,000 from the Fund for the Republic, then the grant from the Columbia Foundation which enabled us to employ Walter Lipton

to begin the community service project, and now the Koshland to Harry Kingman . . . This year will be a challenge for next and all the years to come to keep up the good work and try to anchor the gains and to press on toward that "social order in which justice and magnanimity prevail, and in which all men possess adequate opportunity to live the good life."[133]

The good life at Stiles Hall included all-night trips to San Francisco, where the North Beach area was spawning some lively exponents of the "Beatnik generation"—the avant-garde movement that would set some of the tone of the sixties. The "New Faces" group at Stiles, chaperoned by the indefatigable Cecil Thomas hit all the spots, from the Top of the Mark to the Hungry i, greeting the dawn with breakfast in Chinatown. "I remember working with Cecil in planning a boat trip to Angel Island," recalled Chuck Palmerlee, describing one such foray into "the city." "We had supper on the island, and then we went to the Beatnik mission for a poetry reading with Pierre Delattre (another former Stiles Hall staff member who was deeply interested in both religion and the arts), and then came back afterward on the boat with a whole bunch of students. That was the kind of thing that Cecil was great on."[134] As the *Bear* noted, Cecil Thomas was about the only staffer with enough stamina for such an occasion. His strong point was involvement with people, and he did not take the small, bureaucratic procedures of Stiles seriously. Bill Davis, with mild exasperation, finally went to the Board to get permission to grant Cecil "a monthly auto allowance of at least $15 per month . . . since Cecil apparently finds it too troublesome to keep an account of his car mileage" (at 8¢ per mile).[135]

The mid-fifties saw the real beginning of foundation grants to Stiles Hall to underwrite specific programs. One of the first of these was the Bill of Rights Project, funded by a grant from the Fund for the Republic for "a two-year program of education in the meaning and application of the Bill of Rights, directed to the University community." The grant assumed that students should be more aware of civil rights and civil liberties and its purpose was to discover or invent means of achieving that objective—how to make the 99% of the student body more like the 1% who were active at Stiles. In order to house the new project at Stiles, the open deck

overlooking Bancroft Way was enclosed to make office space. There were a number of candidates to staff the project and finally Robert H. K. Walter, a young man with a great variety of work experience, including a law degree from Boalt Hall, was chosen—perhaps in spite of his ten-page, single-spaced explanation of his previous employment record. In recommending Walter for hire, Bill Davis assured the Board that, notwithstanding the length of his résumé, "I wish to state that I feel it is favorably convincing." John Martin, who joined the staff a year later as its youngest member also remembers being impressed by Bob Walter: "I would hazard a guess that, in all of Stiles' history, it's never had a more erudite staff member. Extremely honest and direct with people, yet kind, he was a professed atheist, yet probably adhered more rigorously to Christian values than any of the rest of the staff. People would comment on this."[136]

Interest in civil liberties questions had never died at Stiles Hall but, Walter commented, looking back, "There was less interest in these issues than one might imagine among the great majority of students on the U.C. campus at the time."[137] As is true at any period (with the possible exception of the "Free Speech Period" of the early sixties), only a small percent of the student body was interested or actively concerned about such matters. Stiles Hall was regularly reaching its own constituency on such issues and continuing its tradition of round table discussion groups, as well as sending out letters from Cabinet, announcing positions on public issues, and encouraging attendance at community meetings. These were its natural patterns of living out its "Citadel" reputation.

Walter's assigned task was to seek ways of taking the issues to large numbers of students on the campus instead of working with the "core" of students whose interests and attitudes had already led them to 2400 Bancroft. Walter adopted the basic premise that, since programs directly concerned with civil rights and civil liberties had always attracted only a handful of students, already disposed, for whatever reason to interest themselves in such activities, the key to catching the interest of other students in larger numbers would be to identify other activities which did interest the majority, or needs which the majority would like to see met, and then look for a way to tie in civil rights and civil liberties with programs

which would serve those existing interests or needs. Two programs, in particular, eventually proved to be of considerable reach and effectiveness, through observance of this principle.

First, observing that all students had to fulfill an American Government requirement to graduate, and that many preferred to do so by an annually administered examination, rather than taking a course, Walter secured three, well-made, one-hour films on the making of the Constitution, originally produced for television. These were advertised on campus as good aids to pass the required exam and were shown over a two-week period, prior to the exam, in one of Wheeler Hall's largest classrooms. Following the screening of each film, Walter led an open discussion on the film and distributed mimeographed sheets with material which supplemented the historical content with provocative Bill of Rights and civil liberties questions. These film showings did not always go smoothly, as indicated by this *Y's Bear* report, detailing how on one occasion the film had inadvertantly been left behind at Stiles:

> John Martin's historic sprint to Stiles Hall and back saved the day . . . Then it was discovered that a window blind was missing, casting too much light on the screen. Bob and John requisitioned a canvas flat from the Drama Department and climbed up on the outside window ledge to lean the flat over the window, darkening the room. Seeking to turn the lights out, Bob started to roll up the screen. In the end 250-275 fascinated students [stayed to] watch the first film of the series.[138]

Walter's second program technique was to set up a "Conversations" program in living groups and even on campus lawns for discussion of Bill of Rights issues. This idea rose out of the observation that one of students' most frequently expressed disappointments with their University experience was the limited-to-nonexistent opportunity for close, informal, conversational contact with professors. Frequently, professors who had expressed interest in meeting with students in non-academic settings to discuss questions which interested them and the students, would be invited to dinner at living groups. Stiles staff coordinated these "Conversation" dinners, providing professors and students in advance with mimeographed sheets of open-ended questions relating to the evening's topic (usually on topics of civil liberties, academic freedom, education or religion).

"Are students really 'the silent generation' or do they speak into 'deaf ears.?" asked Student Vice President Peter Franck, quoting from the League of Women Voters at a Stiles Cabinet meeting. One of the ways to test the question came from the third major project initiated and carried out under the Bill of Rights Project. This was a very comprehensive survey of Berkeley student knowledge of, and attitudes toward, civil liberties questions conducted by sociology professor Hanin Selvin, and his graduate assistant, Warren Hegstrom. The results showed that Berkeley students were moderately well-informed and more liberal than the general population on these issues. It also revealed that, even in the case of conservative student groups, the officers or leaders were almost always more liberal and more open in their attitudes than their corps of followers, a tendency reinforced by contact, as representative of their group, with leaders of other diverse groups. "In order to understand and deal with a variety of viewpoints, leaders become more open-minded in their own views, if they deal with other organizations. The greater number of such diverse contacts, the more liberal," explained Walter in remembering the survey.[139]

In addition to administering the grant-financed Bill of Rights Project, Bob Walter participated in regular Stiles programs and he stayed on for a semester after Project funds and program ended. Impressed by repeated testimony from students that their most meaningful Stiles experiences were either retreats or community service projects, Walter proposed a new programming approach at Stiles Hall, which he called the work/retreat program. "In my opinion," he wrote in his proposal to the Board, "the present structure and program of Stiles Hall results in too great an emphasis on a core group of 25 to 30 students" and "the present line-up of Stiles Hall program activities unduly emphasizes information, orientation, improving student-faculty relationships or general sociality, rather than attempting to reach deeply into students' consciences and change their values in a spiritually and socially constructive direction."[140]

After much deliberation at the Board level, the work/retreat

idea was submitted to one or two foundations for funding but was not successful in attracting a grant, and Walter moved on to work for the Fair Employment Practices Commission, a natural second home for a Stiles staff member.

In March, 1957, Harry Kingman attended his last, official Board meeting and was presented a pair of book-ends, made of stone from old Stiles Hall. Brooke Petray, Board Chairman at the time, invited Harry and Ruth Kingman to reminisce a while about their associations with Stiles Hall. Recorder Pierre Delattre set it down:

> Ruth Kingman's attempts to make a speech were disrupted by Harry's glances of impatience and his continual jottings of new notes on scraps of paper. After some humorous remarks on the woes of staff-wivery, she ended on a serious note by saying that she found the most gratifying demonstration of the effects of Stiles Hall in the changes she had seen in the people who participated in its program. Before long, seeing that she could hold him off no longer, Ruth yielded the floor to her husband who took off on a hilarious description of his experiences at Stiles, on the baseball field and in the world in general. He spoke of the work that he had left unfinished for Bill Davis and then described what he hoped he would be doing in Washington. His proposed method of lobbying seemed centered upon the concept of the "golf course method" or "talking at the tee." After the laughter had subsided, a resolution was read by Chairman Petray expressing the appreciation of the Board for the long and effective service of Harry Kingman to the University YMCA. Its adoption was enthusiastically moved by Robert Sproul, seconded by William Dean and unanimously adopted by those present.[141]

A luncheon given for Harry and Ruth Kingman at International House was well-attended by many friends. The couple was presented with a Book of Recognition, lovingly and thoughtfully inscribed with laudatory comments from many quarters. Dr. Howard Thurman, the renowned black poet and theologian, wrote: "An authentic growing edge in what are often barren and desolate areas." Without Kingman's knowledge, a committee had solicited contributions for a Washington Fund for the two-person "Citizens Lobby for Freedom and Fair Play" which Harry and Ruth proposed to set up in the nation's capitol. With some chagrin, Kingman wrote later

that he was "pleased and grateful," but that he felt they could not accept the gifts. ". . . On the question of whether acceptance of the 'Washington Fund' would make it requisite for me to register as a professional lobbyist, there is a difference of opinion among several attorneys." "Looking ahead to possible pitfalls," all checks were returned to the donors; many signed them over to the Stiles Hall endowment fund. "I have discussed all this with Ruth," explained Harry, in conclusion. "Like me, she dislikes to pass up so substantial and helping a windfall. She particularly shares my unhappiness at giving the slightest appearance of lack of appreciation for the manifest generosity and affection of those who initiated the project... Never have we been so conscious as we are now of our host of friends."[142] The Kingmans left soon after for Washington where they industriously and successfully worked for the kinds of legislation that were in harmony with the principles of Stiles Hall, as they had evolved under the Kingman leadership.

Under Bill Davis, the established principles and policies of Stiles Hall were continually being considered and acted upon by all the elements at Stiles without any basic shift in emphasis. They had been well tested over time. However, one difference in style was the detailed nature of the written record of the many conversations among Advisory Board members and students arising out of discussions of all the issues which regularly came to their attention. Fuller, more voluminous notes were taken, particularly as the thrust to open the campus to political discussion began to grow.

As a clear free speech issue, the existence of Rule 17, a University regulation which restricted the nature and kinds of speakers who could be presented by students in a public forum on campus, naturally aroused the Stiles Student Cabinet. The effect of the rule was to keep controversial speakers off-limits and students, feeling that this violated the concept of freedom of speech, sought to open the campus. "The first target to open the campus was Rule 17," recalled Van Dusen Kennedy, a faculty member and long-time Board member at Stiles.[143] Keenly interested in the open platform question, Kennedy served on several campus committees seeking free access for students to present speakers who espoused unpopular or minority views.

True to its tradition, and urged on by a number of particularly activist students, such as Cabinet member Peter Franck and others, Stiles formed a Cabinet-Board committee to fashion a proposed Stiles Hall statement of policy relating to the use of University facilities. It was Peter Franck's idea that, under the aegis of Stiles' "Man in the Arts" program, singer and political radical Paul Robeson should be presented on campus. Presenting the case, Franck argued, "It is my personal opinion that presenting Mr. Robeson in a musical concert would be a useful first step in achieving full freedom" under Rule 17.[144] Franck believed that the University administration did not disapprove in principle allowing highly controversial political and religious speakers on campus, but that it was concerned about possible criticism from the press, the Regents and the Legislature. He thought that, following the Robeson test, an avowed Communist might be presented during the following year.

Franck's proposal was a case where the Advisory Board members of Stiles could fully realize their function—that of serving as advisors to students and then, after a full airing of the matter, leaving the question to Cabinet to make its own decision. In the summary of Advisory Board consideration (marked "Confidential"), Bill Davis set down the comments of the various members without using their names. Listed as A, B, C, etc., those present generally came down on the side of caution. Said "A," "There is a vague line that we are bordering here between sensationalism and controversy."[145] "B" encouraged the Cabinet to work within "normal student life." In general, the Advisory Board members were uncomfortable with the idea of "testing" the University, just to see if it would act in good faith. Magnanimity called for trying to bring two sides together to that each could gain a little; but, as Van Kennedy remarked about the period, "Clearly, the students were gaining in, shall we say, aggressiveness all through the late fifties and early sixties."[146]

Rule 17 continued to go through several revisions, each one opening the door a bit wider. The *Daily Cal* commended an ad hoc committee, including Stilesmen, for careful work on revisions on Rule 17 in 1957. "The University should take heart from this evidence of student intelligence and dedication. Students, on the other hand, can be encouraged by the

responsiveness of administration officers and faculty leaders for their carefully developed proposals."[147] Here is magnanimity in action. It came slowly and after much documented discussion in which the members of the Board raised a number of questions for students to consider as they sought to challenge University regulations.

As the University rules slowly came to allow more free speech on campus, the role of Stiles Hall as a physical site for the expression of controversial ideas became of diminished importance. The *Y's Bear* rated Clark Kerr* as "solidly progressive" for his decision to temporarily suspend Section B of Rule 17 which limited the opportunity for student groups to invite as speakers to the campus candidates for state office "who would, upon election, review or approve the University budget."[148]

By 1959, however, students would be taken aback at new directives on student government, student organization and use of University facilities coming from the U.C. President's office and would declare them a "backward step." The free speech problem was alive and still unresolved.

As the geographical site for what Kingman and Davis had developed as the "Hyde Park open platform" for U.C. Berkeley shifted slowly from Stiles Hall to the campus itself, Stiles Cabinet continued to be involved in the process. Student Mike Miller wrote back from the National Student Association Congress to the Stiles "homefolks" in 1958: "The battle against complacency is, I think, the most important thing before us. Stiles has long been a place where this battle is fought . . . [One of our speakers] put his finger on the problem: 'I would like to hear the voice of reasoned argument and impassioned debate echo again on the campus. I would like to read that from one end of the country to the other, colleges are again rocking with controversy and seething with curiosity.' "[149] Six or seven years later, he got his wish—and perhaps more—as "free speech" was taken to the streets and tested to the limits, and beyond them, into violent action.

Co-sponsored by the student Y, Dr. Martin Luther King, Jr.,

*They also commended Kerr's appearance at an NAACP Freedom Rally in Oakland.

spoke on campus in 1957 and attended a noon dinner at Stiles Hall, "which was a resounding success." But the busy staff was organizing programs giving students opportunities to open their minds not only in the areas of political freedom but in the arts as well. Every week, the mimeographed *Y's Bear,* edited at this period by Pierre Delattre and Robert Walter (both of whom later became published writers), and festooned with witty little cartoons by student Howard Blatner, was mailed far and wide. In one week of October, 1957, the following events were listed as sponsored by Stiles Hall: Reginald Sorenson, Labor Member of Parliament, speaking on "An Alternative to Communism"; a film called "Clinton and the Law," followed by a discussion on segregation versus integration as related to the racial disorders in Clinton, Tennessee; Septima Clark, of the famous Highlander Folk School; Glenn Seaborg escorting a group of students through the cyclotron building; Rabbi Gumbiner speaking to non-Jews about the Jewish faith; a theatre party to see *The Madwoman of Chaillot* in San Francisco—and this in addition to the regular Cabinet and committee meetings. One wonders how Stiles Hallers had time to go to school!

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In the late fifties, another new extracurricular interest developed on American campuses, and Berkeley was no exception. International student exchanges and overseas opportunities were beckoning young people to look beyond their own communities. Cecil Thomas escorted a group of students to Pakistan, India and Ceylon. Funds were raised to make it possible for a Stilesman to visit the U.S.S.R. each year, and at least two, David Yamakawa and Chuck Lucas, made the trip. Russian students, regarded as rare as extraterrestrials, came to Berkeley. Groups like World University Service, Lisle Fellowship, American Friends Service Committee and Crossroads Africa all developed programs which linked with the emerging interest in service abroad. Such programs led to Stiles Hall developing its own international information service office, "Operation Understanding," in the early sixties.

In May, 1958, it was announced that "Stiles Hall has been chosen as one of about fifteen agencies, nationwide, to provide a year's internship to a young graduate to seek training

in the inter-group fields."[150] Bill Davis welcomed applications by such a young man to join the Stiles staff and "be provided with supervised experience with various programs and projects in the intergroup field." The young man selected could hardly have known then that many of the succeeding years of his working life would be spent at Stiles Hall. His name was John Martin.

Stiles Hall had reached the age of 75, was budgeting at $69,000 annually, and student attendance at its sponsored events had grown from over 5,000 in 1955–56 to over 14,000 in 1957–58. Never an organization to overlook an anniversary or to hide its light under a bushel, it issued a ten-page booklet, reciting its history, accomplishments and current activities. There were 24 men on Student Cabinet; an impressive list of 45 professors, lawyers and community leaders on the Advisory Board (some of whom still serve); a program staff of five; and three support staff. The University Students' Cooperative Association—no doubt to the great satisfaction of those at Stiles who helped to launch it—celebrated 25 years of existence at a large gathering in the Men's Gym with Mrs. Eleanor Roosevelt as speaker.

Students began to join marches, to protest nuclear testing and to raise their voices, as their lives were again threatened by the possibility of a new and much more horrible war than those that had gone before. But they were, after all, college students, and their relationships with faculty continued to be a primary interest. After a Stiles-sponsored Student-Faculty Conference, one wrote: "No student or faculty member could leave this conference without knowing the possibility of a warm, friendly relationship without barriers among people concerned with the employment of knowledge for the increase of human good."[151]

World War II had dispersed the American populations, particularly those from the South, channeling large numbers of blacks into the large cities of the North and West, changing communities and institutions. Often the word "tension" began to naturally follow the word "racial." As social ferment increased throughout the country, issues relating to tensions between black and white citizens were boiling up with more fury than at any time since the Civil War. Well-intentioned "Race Relations" discussion groups were too

puny an effort to have any significant impact on the spreading problems. Stiles Hall liked to think of itself as color blind and had indeed always had a completely open policy, but at times inclusion is as artificial as exclusion. Stiles was "the friendliest organization" at the campus, commented a minority student, but "too much stress is placed on race relations; one sometimes gets the feeling one was invited because of his race not on his merits."

Stiles Hall leadership recognized that it was time to push back from the lounge table and design programs aimed at ameliorating problems where they were. The young NAIRO intern, John Martin, under the supervision of Bob Walter, undertook to set up an interracial conference for students attending Berkeley High, the place where most white and black Berkeley teenagers came together for the first time for three crucial secondary school years and where problems and tensions definitely did exist. Although there was a Board of Education Study Committee on Interracial Problems, chaired by a good friend of Stiles, Judge Redmond Staats, it was difficult to get the necessary entree to the students. Slowly and carefully, Martin and others devised ways to convince the high school faculty, and particularly the principal, of the value of a conference where teenagers could speak openly about racial attitudes as they experienced them. In the end, 90 enthusiastic high schoolers, about equally divided between blacks and whites, took part in the conference held at Stiles. In writing up his chronicle of the event, Martin concluded:

> In the morning, they openly faced and verbalized all the interracial problems they thought to exist at the high school and in the afternoon, although quite weary, they advanced solutions to these problems which competent, intergroup relations professionals would have been hard-pressed to top . . . It was an exciting affair.[152]

Harry Kingman had, in 1952, defined the three main governing bodies of Stiles Hall as follows:

> (1) The Student Cabinet, composed of about 20 elected officers and group chairmen, which is responsible for program and building policies; (2) the Advisory Board which counsels with the student leaders regarding problems which they bring to it; and which is also responsible for hiring staff, for assisting staff with fund raising problems, and for public relations in the community; (3) the Board of Directors, which is the legally incorporated body composed of 7 members of the Advisory Board and which has legal responsibility for the business affairs of the Association.[153]

By 1958, the Advisory Board had multiplied to almost 50 members. However impressive its composition, the group had become unwieldy. A good portion of its agenda business was taken up in finding new members or reelecting old ones and rotating off those who had served their allotted terms, and its very size precluded its ability to perform some of its former functions. The seven-man Board of Directors made most of the crucial decisions and announced them to the larger Board at quarterly meetings. Some of the Advisory Board members began to feel that they served no particular purpose but to adorn the letterhead with their names, and attendance at meetings began to run at 50% or less. In an undated memo, typed on his portable typewriter with the blue ribbon, Bill Davis set down a series of comments given at a frank organization discussion among Advisory Board and staff about possible structural shifts. Should there be new entities? Should students be elected to the Board? Did the Advisory Board have any power? "Sharp and aggressive Cabinet members now look on the Board as a block," Bill reported. "The only contact between Cabinet and Advisory Board occurs when there is a serious problem."[154]

Davis had always enjoyed the assemblage of men who had consented to serve on the Advisory Board, and it invariably gave him great pleasure to run down the list of names and occupations of each one as he oriented new staff members to life at Stiles Hall. But some of these very same Board members admitted that the only time of real interest to them was when they were asked to do something. They confessed that just hearing reports was dull. "The discussion on Rule 17 was exciting," Bill quotes one Board member in his draft report, "Nothing since then has impressed me. I have misgivings about creating more organization around Stiles." "Informality is part of Stiles' charm," added another. "But we miss the boat with an emphasis on action," responded one of the lawyers. "We're a sounding board for the students. Let them

sound off!" A staff member remarked that, during the Rule 17 discussions, he felt the Board making decisions. "Are we giving them [the students] fake choices?" he queried.[155]

And so it went, the familiar ongoing exercise of Stiles Hall defining itself to itself, as it gradually evolved and changed its configuration in anticipation or reflection of the trends in Berkeley student life. As far as can be seen in the record, no major upheaval came out of such soul-searching, but it continued at different times and places, among those involved in the Association at any given time. The search for the exact mix of staff/students/advisors, which would preserve the vitality of the agency and nourish its growth, without endangering seriously its liaison with its constituency or supporting community, was an ongoing process.

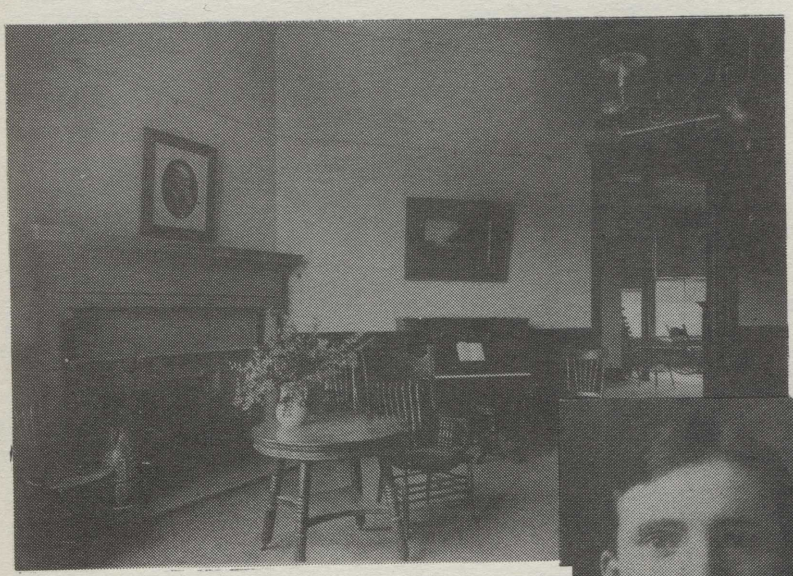
Optimism and gratitude among students did not die. David Yamakawa wrote in the *Bear*, as he made his farewell as a student participant:

> As some oldtimers know, I discovered Stiles Hall rather late in my college career. Most fellows discover Stiles, become acquainted with its program and through Stiles get to know the University. I was at U.C. two years and active in ASUC and University circles before I discovered Stiles Hall through community service. I think more of us need not be bashful or reserved when we attempt to sell Stiles to any of our friends. We'd be doing them a service.[156]

At the seventy-fifth anniversary of Stiles Hall, U.C. President Clark Kerr had been the featured speaker, addressing 248 people gathered at the Men's Faculty Club for the occasion. Kerr's treatment of his topic, "Citadel of Democracy 1884–1959 . . . 1959–2039" was summarized by the *Y's Bear*: "Viewing Stiles Hall as a building; a series of people associated with Stiles; a group of services and functions; and finally as an ideal, President Kerr placed particular emphasis on the way all these things—except the ideal—had changed over the past 75 years and will undoubtedly continue to change over the next 75 years."[157]

Looking back, it can be seen that the "Hyde Park open platform," which Stiles had so usefully, and even courageously, provided to the University for so many years, was slowly passing to the campus itself. A drawn-out series of

skirmishes would be required to open the University grounds for the full exercise of free speech, and the fiercest battles were still to come, but the movement was unmistakable. The familiar pattern of Stiles Hall "putting itself out of business again" was repeated, and it was time to find new areas of service.



Top: Old Stiles Hall, at the corner of Dana and Allston Way, Berkeley. "It is altogether the most effective building connected within the University."

Center: One of the meeting rooms in old Stiles Hall. Over the fireplace is the scriptual dedication and a portrait of Anson Gale Stiles, after whom the building was named.

Right: Reno Hutchinson, '00, one of the first Secretaries of the U.C. YMCA. "Why he was just a man!" wrote a contemporary, ". . . square and hearty and big."

Above: A group of "Y" men from U.C. about to depart for a "Tramp Conference" where they will plan how to get freshmen involved in character building activities.
Below: The Student Cabinet and Y staff on the steps of old Stiles Hall. E. L. Devendorf ("Devie"), General Secretary, 1917–1932, is the man on the left in the back row.

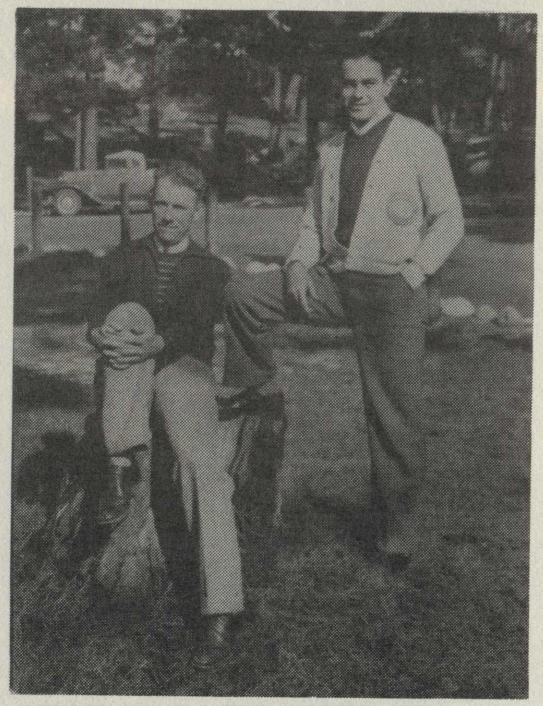
Above: Soldiers and sailors relaxing in the Stiles Hall reading alcove during World War I.
Below: The annual International Thanksgiving Banquet at old Stiles Hall. 1927 photo.

Left: "The Old Shack on Union Street," which served as Stiles Hall from 1932 to 1950.

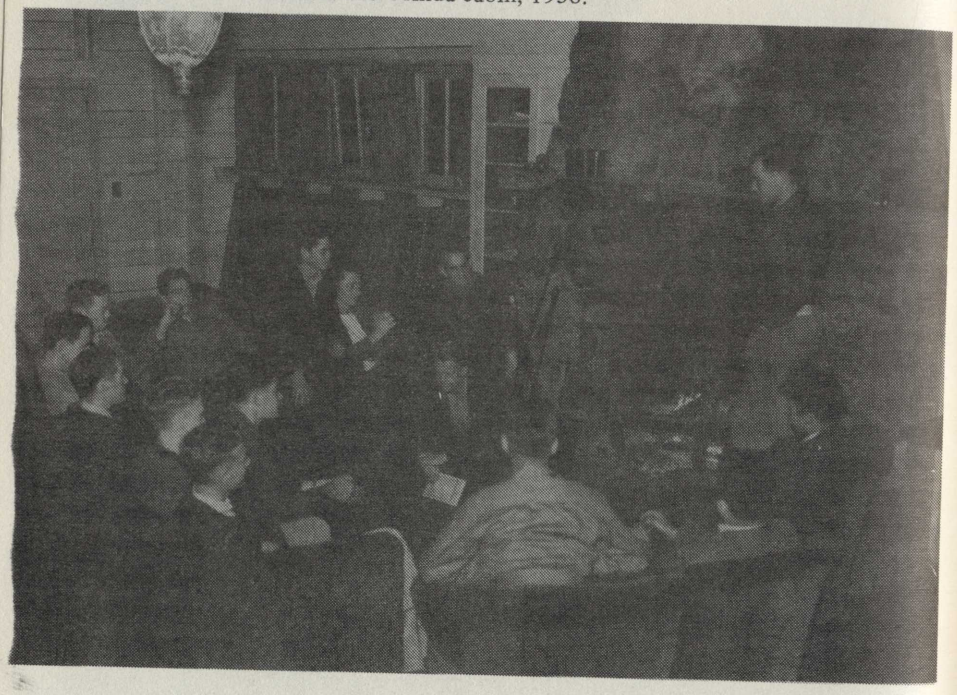
Below: The U.C. YMCA staff and Student Cabinet in front of the "Old Shack" in 1935. Front row, left to right: Frank Pestana, George Berry, Francis Gyle, James Trotter, James Taylor, Harry Naka, Edwin Duckles, Alfred Fry. Back row, left to right: Donald Kirk, Clarence Unnewehr, Harry Kingman, Peter Dechant, Francis Smart, Lee Poole, Ralph Scott, Bill Davis, Dyke Brown.

Above: The U.C. delegation at the annual Asilomar Conference, 1932. Kingman is fourth from the left in the standing row and Davis is ninth.

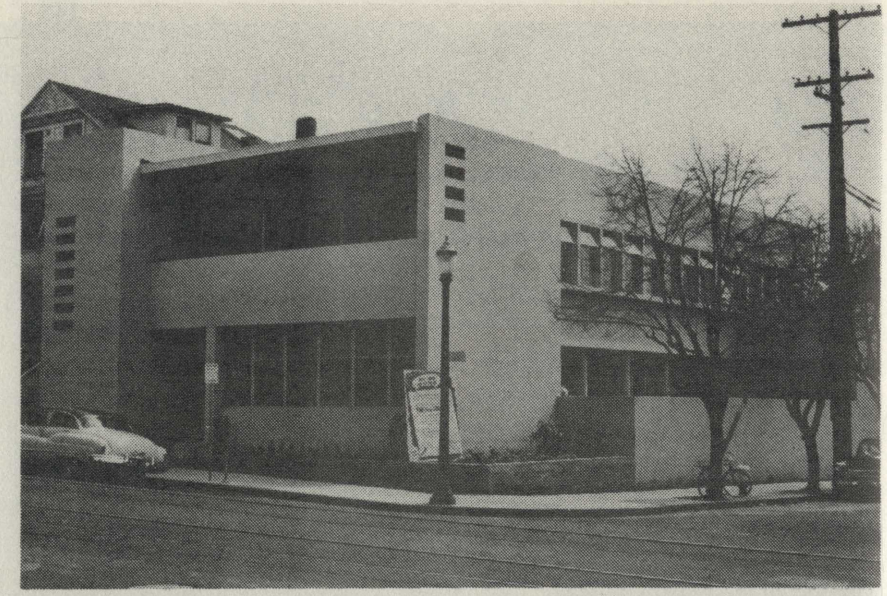
Right: Harry Kingman, General Secretary, and Bill Davis, Freshman Secretary, at the Asilomar Conference in 1933.



Above: Weekly Cabinet dinner in the attic of the Old Shack, late thirties.
Below: A bull session at the Orinda cabin, 1938.

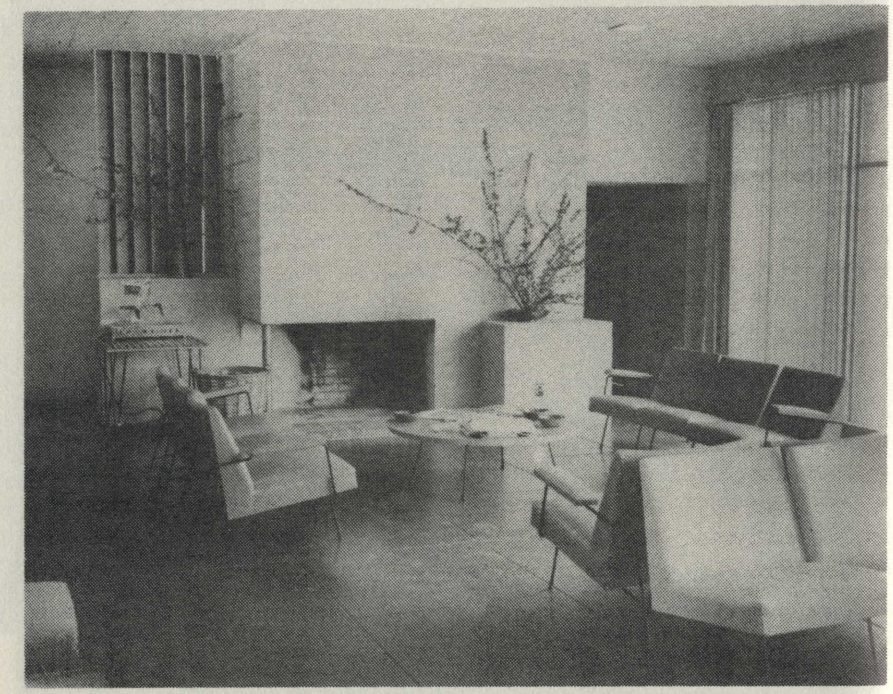


Above: Harry Kingman, Yori Wada and Leila Anderson (General Secretary of the U.C. YWCA) during World War II.
Below: Student President Russell Kletzing, and Board Chairman Anson Stiles Blake at one of the celebrations at the Old Shack.



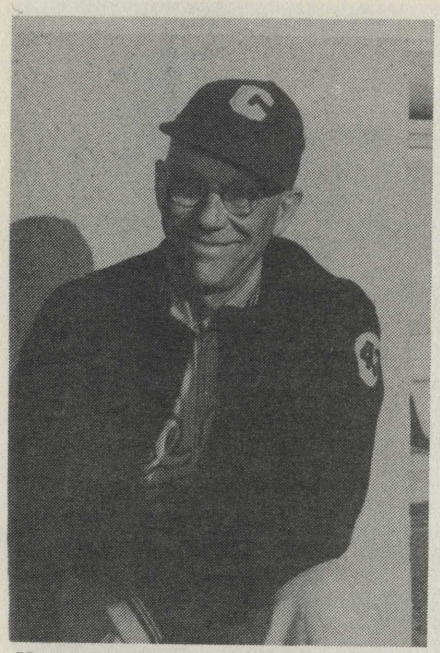
Above: The new Stiles Hall on "opening day," March 28, 1951; corner of Bancroft Way and Dana Street.

Below: The lounge in new Stiles Hall in 1951, one of "an unusually splendid array of facilities tailored to student needs."



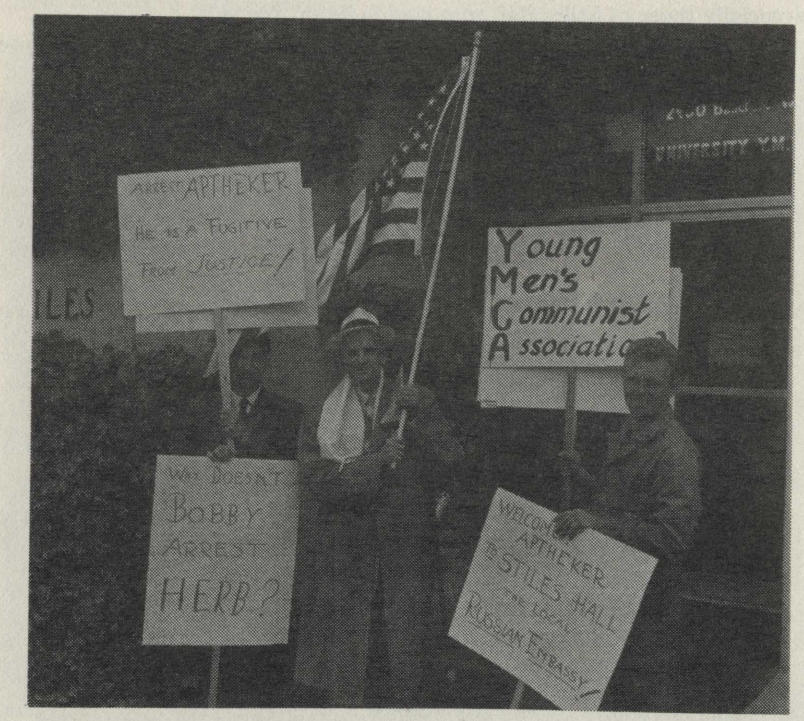
Above: Anson Blake speaking at the opening of Stiles Hall #3. In front of the lec tern is the dedicatory plaque: "STILES HALL—Dedicated to the men of the Uni versity, especially those of Stiles Hall who died in World War II."

Below: The Stiles Hall staff in 1958. Seated: Cecil Thomas and Bill Davis; back row left to right: Pierre Delattre, Walter Lipton and Robert H. K. Walter.



Harry L. Kingman, longtime Stiles General Secretary and coach of the U.C. freshman baseball team.

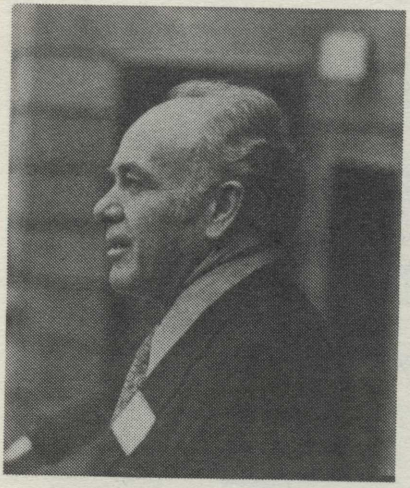
Cecil Thomas in the lederhosen he often wore at parties and picnics



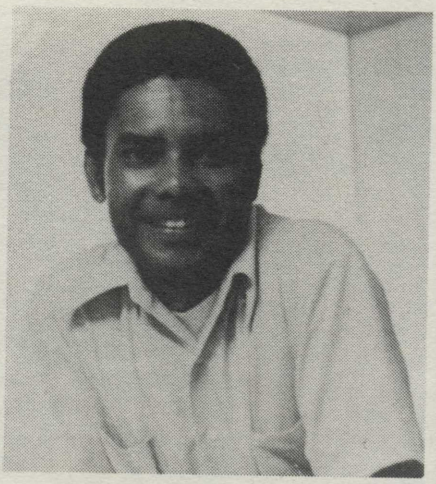
A group protesting the "open platform" at Stiles Hall.

Above: U.C. student volunteers leaving for Napa Hospital from the Stiles Hall parking lot in the mid sixties.

Below: The Stiles Hall staff in the mid seventies: left to right, standing, Jenifer Rogers, Susan Bookman, Philip Coleman, Diane Schuster, Louis Briones, Diane Logefeil, John Martin, Mary Ellen Farwell; seated, Fran Linsley and Matthew Jacob.



Bill Davis speaking at the dedication of Rochdale Village in October, 1971.



John Martin, the General Director of Stiles Hall since 1973.

Stiles Hall Big Brothers and Big Sisters with their "adopted" siblings on a spring outing in 1984.

Part IV

THE VOLUNTEER GENERATION (1959–)

The shape and the purpose of a citadel are relatively easy to define, and its role as a stronghold serves to attract a group of sympathetic followers who come through its doors in good part already united in their viewpoints. Stiles Hall in the early 1960s continued to be well-used in its "Citadel of Democracy" role as a site for many student organizations to exercise their right of free speech and discussion, but the focus of the struggle for free expression had now shifted to the campus itself. As the distinct outlines of the "Citadel" began to dissolve, the occupants reached out to embrace a larger, more diverse constituency and to enlarge its sphere of service.

On campus, the typical University students of 1960 looked much as before, give or take minor changes in the fashion of dress and hair style. They were neat and well-groomed; the women most commonly wore skirts and sweaters, and the men's hair almost always closely trimmed—often crew cut. At the very location where the Old Shack and Union Street were to be found in previous years, a large Student Union building and the new Eshleman Hall, dedicated to ASUC affairs, were erected. "Let's get down to the nitty-gritty" was the slogan

borrowed from the black community which often expressed student will, and although the Senior Class President wrote a doggerel verse for the 1960 *Blue and Gold* which stated in its concluding couplet that:

> We forgot the directives, studies and sort,
> For the word this year is Passive Support.[1]

yet, politically, students were becoming more definite, more activist, more ready and willing to challenge those in authority. The election of John F. Kennedy gave the young a new feeling of empowerment, and racial turmoil in the south, hearings of the House Unamerican Activities Committee and the strict rules still laid down on campus regarding political advocacy gave Berkeley students issues to rally around and walls to attempt to storm.

The wide world was opening up for service abroad—not just for the religious evangelism of the past, but for efforts to assist the deeply poor, physically suffering peoples of Africa, India and Latin America. The establishment of the Peace Corps and similar programs was an echo of the thrilling call that students of generations ago had heard summoning them to enter missionary service in China and Japan.

Stiles Hall became a bit more of a follower than a setter of trends within the new atmosphere where all things began to look possible to young people. The Stiles Cabinet format for handling controversial building use and taking stands on public issues was still firmly in place, and the discussion/bull session and lecture pattern reflected Stiles participants' new interest in international topics. An early program, which combined learning and discussion, but also encompassed training with the goal of taking the acquired knowledge into the field, was the Kenya Project, submitted for consideration to the Advisory Board by staff member Cecil Thomas and Student President Chuck Lucas. In placing the proposed idea on the Board agenda, Bill Davis recommended "discussion of its desirability from the standpoint of the Association's purposes, program and use of staff time and with the understanding that the Association cannot provide any funds for such a project out of its present sources of income."[2]

In fact, at the end of 1960, Stiles Hall was running a deficit in current operations of over $6,000 and was forced to begin

taking out a series of bank loans to keep afloat. Members of the Board of Directors emphasized "the great need for Stiles Hall to take steps as quickly as possible to get its own financial affairs on a more dependable and adequate footing." The students, in their annual "Gold Rush" fund drive, were literally bleeding for Stiles as they received $20 payments for each pint of blood sold, with the money going to the general fund. If some young people were to go as far afield as Kenya, new ways of securing funds would need to be developed. The United Bay Area Crusade allocations, the contributions of friends, and the sale of blood by students were not sufficient to support such far-reaching programs.

Stiles Hall's expenses were mounting partly as a consequence of the building itself, even though it had been designed to be simple to maintain. The roof was beginning to leak, and it was felt that the labors of a regular janitor/maintenance man were required instead of the haphazard, part-time student clean-up efforts; and so Roy Spencer was hired for this position, at current union wages. In addition, the staff salary range was kept at higher levels than that of many YMCAs. Harold Colvin, Associate Executive of the National Student YMCA, wrote to Bill Davis in June, 1960: "I want to congratulate you on what your Association has done. I think Stiles Hall deserves a blue ribbon for its work in developing a salary policy which is in line with salaries paid by the University. I know of no other Association which has done as careful work on this matter as you have done."[3]

The Board of Directors agenda of October, 1960 was composed of five pages of single-spaced items for the members to consider, ranging from improving the lighting in the student office to developing a much-expanded, Big-Brother kind of program, to be called "Guidance Through Identification" which would include a professional research program component. Attempts were being made to raise funds to pay for Chuck Lucas's student exchange trip to the U.S.S.R.* In addition, a new staff member was needed for the fall term.

An energetic young man, who had been a part of the Big Brother program in his undergraduate days, now joined the

*Stiles Hallers had earlier been somewhat chagrined to discover that the Russian "students" due to visit Berkeley were not students at all but technical and professional people of an older age.

staff, at half the salary he was making in private industry. His name was Bill Somerville, and like so many others, his stint at Stiles Hall helped to launch him on a career of human service. Here he got his first experience with group work, race relations and foundations.* "One of the axioms about Stiles is that it's only as good as its staff," commented Somerville looking back on his days there in the early sixties. "The building is only a bunch of cement—it's what goes on inside that counts. Stiles allowed the staff to have flexibility. In my case, I'm only as good as the freedom I'm given."[4] Bill Somerville's innovative and creative style sometimes caused his supervisor to breathe a little harder, but personality clashes were dealt with maturely and not ignored. It is safe to state that, through its 100 years, Stiles Hall has attracted and employed an astonishingly wide variety of employees, and perhaps the only thing they all had in common was faith in the organization.

Energy begets energy, and the Stiles program in 1961 was bubbling in many areas at once. Under Bill Somerville, a lively schedule of tours, faculty firesides, and in-Stiles events were offered to new students. Cecil Thomas's interest in Africa led to a weekly gathering in the lounge of students learning Swahili and discussing African affairs. Thelton Henderson, now a law student at Boalt Hall, was acting as Chairman of the Social Action Committee and organizing students to attend legislative sessions in Sacramento. The "Guidance Through Identification" proposal was written, rewritten and submitted to increasingly larger and higher governmental bodies and carried such enthusiastic endorsements from local school officials that its eventual funding seemed assured. Even the upstairs "Quiet Room," which had been set aside for meditation and study when the building was constructed, was converted to a more active use: it became the bookkeeping office.

The tightening of University access rules temporarily caused building use of Stiles Hall by non-Stiles student groups to double. The *Y's Bear* reported one use of the building which was the first of its kind:

*Bill Somerville is now Executive Director of the Peninsula Community Foundation in Burlingame.

> Stiles Hall this week has been a beehive of activity. The "Daily Cal" staff that resigned has been using Stiles as its headquarters and has squeezed itself into half of our auditorium . . . It might be added that Stiles is proud of its role as a place for student expression and that although its doors are open to all students, Stiles itself remains neutral, for it is felt that only in this way will differing opinion feel welcome.[5]

Some effort was made by Stiles Hallers to bring together the staffs of the two competing papers—*The Daily Californian* and the spin-off newspaper, *The Independent Californian.* Somehow the dispute was settled and, when the *Independent Californian* ceased publication, it gave the Association a handsome donation.

Bill Davis announced to the Board that the traditionally recurring complaint about the open platform had come in—this time from Stockton—accusing the Hall of being a "Commie front." On behalf of the Board, its Chairman, J. Clayton Orr, a man who had been active as a student in the days of the Old Shack, had faithfully given Stiles his support over the years and was now a practicing attorney in Oakland, wrote to the critic:

> If there were any truth to the charges that Stiles Hall is a "Communist front center", I would personally not be associated with it, let alone accept the chairmanship of its Board of Directors and I believe it is quite reasonable to assume the same is true of the other members of the Association's distinguished Advisory Board . . . If you are in Berkeley some time, and it is convenient to drop in at Stiles Hall, our Executive Secretary, William J. Davis, will be glad to discusss our policies with you.[6]

Many personalities of interest to the student community continued to speak to Stiles Hall groups during this period of its history. Among these were Jean Renoir, the renowned French film maker; Dorothy Day, editor of *The Catholic Worker;* jazz musician Dizzy Gillespie; and civil rights leader James Farmer. Under the sponsorship of Stiles, Steve Allen, the popular television entertainer, addressed an overflow crowd in 2000 Life Science Building on the subject of peace and the nuclear threat.

In the summer of 1961, Cecil Thomas informed Bill Davis that he planned to spend his vacation participating in the freedom rides in Mississippi. It seemed fairly certain that this

would lead to his arrest—and it did. Cecil's "mug shot"—his prison number hanging on a sign around his neck and in no way detracting from his warm smile—decorated the front office wall of Stiles for some time to come. As Cecil completed four years of work at Stiles, it was mutually decided by all parties that he would now follow his heart and his deepest inclinations by joining the staff of the American Friends Service Committee; and so in the fall of 1961 he moved on, bringing peace, joy and fun* wherever he went, until his tragic death, following an auto accident on a mountain road in Kenya in 1969.

Mississippi was not the only scene of protest and mass action in the early sixties. House Unamerican Activities Committee hearings in San Francisco attracted a steady flow of picketing U.C. students to the City Hall and, when masses of young people were washed down the marble stairs by police wielding fire-hoses, it was banner headline news.

Bill Davis had been concerned about the random use of the designation of "Stiles Hall" as the gathering point for those wanting transportation to the city in order to join the picketing. The corner on which Stiles stands served as a convenient place for cars to stop and pick up riders and, as a result, it began to appear that the Association was coordinating the manpower heading toward San Francisco in order to confront "the enemy." Some quiet work changed this to the point of at least getting the organizers to use the street names, rather than the name "Stiles Hall" as the departure point.

In the *Ad Hoc Crier,* the Stiles alumni bulletin written by Davis and "published more and more spasmodically," he gave an update on the many former Stiles Hallers of 1935–1950 with whom he remained in contact. He also commented on the campus scene. "Indeed if you have not been to Berkeley for some years, you would hardly recognize the campus. It is physically a very different place than it was even five years ago." He reported that the campus branch of the NAACP had not been allowed to present Malcolm X on University

*After an enthusiastically fought ping-pong tournament, won by the Stiles Hall team, the following account appeared in the *Bear*: "The visitors were ridden around town on the shoulders of the jubilant populace; traffic was at a standstill; whistles blew, bells rang, and delirium arose to white heat as the men drank champagne from Coach John Martin's shoe—For God, for Country and for Cecil!"

grounds, and so he had appeared at Stiles. "The place was jammed," wrote Bill to the alumni, "with only word-of-mouth publicity." He continued in his lengthy epistle to old Stiles Hallers:

> On the general subject of rising political awareness among students, I doubt I have the wisdom to say very much. There is a heartening reaction on the part of a growing number of students against all kinds of injustice, bigotry and duplicity. This is good. But I am uneasy about the belief which some of them seem to hold that the best way to deal with these evils is by the mobilization and manipulation of a sufficient show of power to force a change. This point of view is certainly easy to understand when one looks at the snail's pace of progress in many areas of our social life. The trouble with it is that it can work for the bad guys as well as the good guys. On the other hand, I was much encouraged at our Cabinet retreat a few weeks ago with the strong emphasis which our student leaders at Stiles place upon understanding and conciliation as a method of dealing with sticky issues.[7]

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It was in the middle of 1961 that several of the program proposals which Stiles personnel had submitted for funding all drew positive responses almost simultaneously.

Operation Understanding, an idea generated from the Peace Corps, the Experiment in International Living and similar programs, was "received enthusiastically" by all who read the proposal. Wrote Davis, "It seems particularly timely in relation to national and international events as well as the mood of students as reported from across the nation."[8] In addition to the rising interest in emerging countries on the part of American students, there were also many foreign students at American universities—1,600 at Berkeley alone. The Operation Understanding program was developed "to involve both American and foreign students at the Berkeley campus in a continuing program of mutual education and understanding." "A plan for the recruiting, basic training and placement of the American students in programs of serious travel, study, limited-term service or career service abroad" was projected, as well as "relating foreign students to useful and educational summer experiences" in the U.S. John Martin was Davis's first choice to direct the program, but the search for

funding had taken too long, and Martin had enrolled in a Ph.D. program at Tufts University. When it was decided to go forward with the program even without a funding grant, Arthur Spiegel, who had headed the "Africa Desk" program at Stanford, was selected. Somewhat later, the ASUC agreed to co-sponsor the program.

Other program proposals being favorably considered in a variety of quarters included the Guidance Project, which, having gone through many revisions, now looked as if it would "mature" soon, and a Retreat Project. "I would not wish personally to be caught in a situation this fall in which I would have the responsibility for supervising the inauguration of three major new programs,"[9] wrote Bill Davis to the Board in some mild alarm when he contemplated the consequences of all the pending proposals bearing fruit simultaneously. Implied in this concern was the realization that these larger, more active programs required careful recruiting and training of student volunteers of the sort not previously done before at Stiles. There can be no doubt that the early sixties saw a keenly heightened interest on the part of students in "doing" rather than simply discussing and debating—activities which took interest and enthusiasm, but no particular training. An example of the increased interest in volunteering at off-campus sites by students was shown when Stiles ran a one-day notice in the *Daily Cal,* as a result of a request for tutors by Burbank Junior High* teachers. Sixty-six men from all majors signed up at once to be put to work. The *Y's Bear* noted: "There is a change in the student outlook in that more students are available for community projects, more students are interested in contributing their talents on a worthwhile basis."[10]

Just at the point when Stiles's evolving format (specific service projects using U.C. students as manpower, funded by foundations or government entities) was getting well launched, the event occurred which brought the "open platform" aspect of its operation to perhaps its greatest public attention. A student group calling itself the Student Committee for Constitutional Liberties applied for the use of Stiles auditorium in order to present Gus Hall, top leader of the American Communist Party and its perennial candidate for

*Later called "West Campus."

the U.S. Presidency, on January 26, 1962. When publicity for this event appeared, a group of business men, headed by a local restaurant owner, organized to apply pressure on both Stiles and the United Crusade in an effort to get the meeting cancelled by threatening to cut off their financial support to the Crusade if the meeting were held. Telephones began to ring constantly, and Stiles suddenly became a hot story on local front pages and evening television newscasts.

According to Bill Davis's summary to the Advisory Board of the chronology of what later came to be known in Stiles history as the "Gus Hall incident," "up to this point, most of the calls had been in opposition to the Stiles position. When the [business men's] 'ultimatum' hit the press, there was a noticeable change with the 'tally' finally reaching at least a four-to-one reaction in favor of the Stiles position."[11] A motion by a conservative member of the Berkeley City Council to censure Stiles Hall died for want of a second. By this time, the proposed speech by Gus Hall at Stiles Hall was becoming national news. Board members and Cabinet stood fast. The National Y was reported to be "nervous" but did nothing to deter Stiles from its stand, and the Crusade took no action.

When the day came, everyone was ready—although perhaps not certain as to just what they were ready for. "Boy, I remember that day," recalled former staff member Chuck Palmerlee who was directing Stiles "Conversations" programs at the time. "It was really something. The limited number of people that could come into Stiles was reached early so we rigged up a speaker outside so the people [who couldn't get in] could hear him speak. Just before the beginning of this thing, up the street came this group of reactionaries with their placards calling Stiles Hall 'The Little Kremlin'; they were picketing the place. And then, of course, the speech came and was received. There were police around but no real incidents took place."[12]

Bill Davis concluded his summary of the event to the March, 1962 Board meeting (which was attended by fifty men—students, staff and Board members), by commenting that "Stiles did the only thing it could do whether a person agrees with the policy or not." He commended the Board members "who took an active part in the discussion that

came at the time of the controversy": (Clayton Orr, Robert Ratcliff, Gene Elerding, Bill Shepard, Igor Blake, Larry Collins, Van Kennedy, Arleigh Williams and others). "The participation of these men was most helpful during a critical time."[13] The meeting ended appropriately with the passing of a unanimous motion to support a similar "open platform" struggle at Eagleston Hall (University of Washington YM-YWCA), where that staff was under heavy attack from segments of the community later termed by Edward P. Morgan as "the passionately pious."

On the American Broadcasting Company Radio Network, Edward P. Morgan, a well-known and highly respected reporter and commentator, used the Stiles Hall/Gus Hall incident as the subject of his nightly commentary during his April 10, 1962 broadcast, sponsored by the A.F.L./C.I.O.

> . . . The hearts of men of good will are lifted by the sight of a society purposefully at work. A case in point involves the community of Berkeley, California, and the hapless secretary of the American Communist Party named Gus Hall . . . Some Berkeley businessmen banded together, determined to keep Gus Hall out of Stiles . . . They threatened to block the $20,000 Stiles Hall gets from the United Crusade by boycotting the whole $11,000,000 community chest drive if the meeting were held.
>
> However well-intentioned these strident efforts may be they almost invariably mangle the free institutions they pretend to protect . . . But such exasperating huffing-and-puffing was not enough to blow Stiles Hall off its 30-year course of protecting the rights of free speech. In a public statement, the YMCA's Board Chairman, J. Clayton Orr, said "The position of Stiles Hall with respect to Communism is clear and unequivocal. We are opposed to all forms of totalitarianism, Communist or otherwise. On the other hand, we are dedicated to the maintenance of Christian and democratic values. That is the reason for our policy."
>
> . . . Gus Hall spoke to an SRO crowd in the modest auditorium of the Y, [and] predicted Americans eventually would all be Communists through a bloodless revolution. This was more than eight weeks ago and at last reports the University walls were still standing. There has been no detectable rush to join the party but there does seem to have been considerable response to the speaker's parting shot that "I hope I have stirred some elements of thinking here." Indeed there is evidence that the community did some rethinking on the values of constitutional guarantees; and in the aftermath it turns out that in letters, phone calls and comments

> at least four times as many citizens supported Stiles Hall and the United Crusade in their stand as opposed them . . . There is nothing the matter with democratic institutions that the active courage of men and women who believe in the American revolutionary principles of a free and open society can't cure. The inspiring story of the Stiles Hall YMCA is fresh proof of that.[14]

As students, backed by some faculty and administration members, continued to strive to liberalize on-campus free speech rules, the process went through a number of stages. At first, it was agreed that controversial speakers could be heard on campus if it were part of a series of meetings where, over a given period of time, all sides of the issue under consideration could be heard. Then the rule was further modified that there need not be any guarantee that all sides be aired as long as the initial meeting under question was moderated by a U.C. faculty member. Van Kennedy, who was a member of the student/administration/faculty committee handling these matters, volunteered to get a list of faculty members willing to chair such meetings which would be filed in the Dean's office. SLATE, the campus student group, some of whose members were active at Stiles,* was very aggressive in pushing for all free speech issues and it applied for permission to present an American Nazi speaker at a noon meeting. Kennedy remembers the occasion, which, because of the philosophy of the speaker, took on a rather different character than the Gus Hall incident.

> When SLATE went to the Dean's office and said we want to bring this Nazi on campus, no one was enthusiastic about chairing the meeting, partly because it was suspected that SLATE wasn't doing this out of any interest in having the Nazi message be put across. They'd reserved the Men's Gym and, since I had taken the lead in getting men to be chairs, I decided I would chair this meeting. And so it was held, and the TV stations came in and the gymnasium was filled . . . The first thing that happened was that there was a "short" in the TV equipment and everything was burned out. The meeting was ready to start but of course the TV people wanted us to delay it until they could reestablish current. Some stentorian man's voice out in the audience said, "This shows that God doesn't want this meeting to take place!" The place went up

*Among SLATE founders were Stiles participants Mike Miller, Peter Franck and David Armor.

> in roars—probably a good thing; it sort of lightened the atmosphere, but people were very impatient . . . Finally it started. I made a preliminary statement and then the speaker was introduced . . . He was a terribly poor speaker, and he simply said just a few ridiculous things about how anthropology shows that blacks and Jews are inferior races—he didn't cite any evidence—then he sat down. It took about five to seven minutes—and this was a half-hour meeting.
>
> SLATE had wanted to have questions from the floor, and I thought this would just be a free-for-all in this huge gymnasium, with everybody ready to take aim at this guy, so I ruled that there would be written questions submitted to me onstage . . . I started picking some out of the bunch and giving them to this guy and he just couldn't deal with them satisfactorily—a very painful occasion. What worried me was that the students would just destroy the meeting, and they were ready to. There were cat-calls, hisses and boos, and it was getting increasingly out-of-hand, so I shut the meeting down early. That was the last time for a long time, and I'm not sure it is over yet, that an unpopular speaker was able to be heard at the Berkeley campus.[15]

Kennedy went on to point out a fact that was, and perhaps still is, often lost on students who frequently considered the issue of free speech as their own special turf, even after the campus opened to almost any breed of speaker. "The restriction on speech, which had been the administration's, came to the point where the restriction of free speech became the audience's. That spirit of asserting yourself when you disagreed with anybody carried over into the public meeting. Free speech is a two way street; it demands listeners, as well as the right of speakers to speak."[16]

On April 10, 1962, Bill Davis sent a long memo to Advisory Board members announcing what was then the largest grant in Stiles Hall history. The National Institutes of Mental Health, a department of the federal government, had approved the Guidance Through Identification proposal and had agreed to fund it for three years in a total amount of $121,850. The project they approved was designed to test these hypotheses: "(1) that the boy/'model' (i.e., a U.C. student serving in a Big Brother role to a youngster in the community) relationship leads to identification of the boy with

the 'model'; (2) that the degree of identification correlates positively with the success of the relation; (3) that the success of the relationship correlates positively with (a) nurturance of the 'model'; (b) racial similarity of the boy and 'model'; (c) masculinity of 'model' and (d) youth of boy."[17] There were to be assessments of successful methods for recruiting, selection, training, supervising, pairing of couples (called "dyads"), and the "total learnings." Control groups would also be tested.

A project on this scale required professionals in the field of psychology to join the staff. "Young squirts used to be hired right out of school," commented Davis, "[but] now more emphasis is on competent, trained people hired in special fields."[18]

From this point on, the nature of Stiles Hall was bound to change again. From what was once described as "a gang of good guys with fine ideas—a fellowship in the best sense of the word," it was to become a kind of center where great numbers of students would be attracted to a specific, short-term experience, without perhaps even realizing the nature and history of the agency which housed and sponsored the program.

Strong concern was voiced by Cabinet and Board members about these new directions, which some agreed were useful and even necessary, and yet which would undoubtedly alter the character of the 78-year-old organization. A one-day Board/Cabinet workshop was held in May to once again attempt to define Stiles Hall to itself—to see whether the old spirit of closeness, of "belonging to the Stiles Hall experience," could be retained in the midst of projects which would bring in relatively disinterested numbers. "How do we transmit what we've gotten to our posterity?" asked a student, and others inquired about how peripheral groups—specially funded projects—could relate to the core group, the Cabinet. Many questions were raised and defined in this student/Board get-together, but of course few could be solved on that occasion.

Dr. Gerald Goodman, a psychologist from the University of Chicago, was hired to direct the Guidance project; using terminology more acceptable for the time, he changed the name of the program to "Interpersonal Relations Project." He hired support staff to assist him in developing and applying

all the technical testing instruments appropriate to the setting up of a research project. The upstairs "student apartment" was converted to the Project headquarters, and an advisory committee with specialized expertise was set up.

Operation Understanding had its own advisory group as well, and so two, unique and separate, small agencies took root within the sponsoring Association.

About this time, Bill Somerville and a graduate student friend, Herman Blake, created yet another program idea—the Interracial Retreat program which Cabinet approved and recommended to the Board. In lieu of a salary increase, Somerville had chosen to attend a Lake Tahoe Laboratory in Human Relations, and the basic idea occurred to him there. "It was the beginning of T-groups," he remembers, "which stood for training, not talking, but they were really talk sessions where you met in groups of 15 or less with a psychologist . . . Up there, I said if I can get black and white students to talk as we're talking up here, that would be marvelous. I talked to Herman about it and, on the basis of that, we started the retreats." Funds for this program came from the Danforth Foundation. The difficult job of recruiting a sufficient number of minority students was given to a black student, Al Bridgewater. A series of weekend retreats began at Camp Chabot in Oakland. "I learned a fascinating dynamic of working with people and that is that they have to be heard before they can listen," recalled Somerville.

> So, Friday night was always wild—everybody making accusations and me getting a headache because I was scared stiff everything would be ruined. Saturday morning, everything was quiet. People were ready to listen, and that's where the facilitator we hired came in . . . The kids came for different reasons and I told them I didn't care if they came out liking each other (I really did, but I didn't say so); I just wanted them to get to know each other. On Sunday afternoon, I could hardly get them apart. They were all in groups, hanging on to each other, and I'd say "It's time to go," and I'd beep my horn and say "O.K., come on now," and they just didn't want to leave each other. This program started me into race relations which became my career during the whole of the '60s and it did indeed change my life.[19]

In many ways, 1962 was a pivotal year for the Association known as Stiles Hall. In addition to the Gus Hall incident and

the addition of several projects of a size and scope new to the Y, there were the usual staff changes. John Martin was persuaded to leave graduate studies and rejoin the staff in the fall, with the particular assignment of working with the core group. Millie Boomer, the longtime office manager, left and Andrew Simms set up bookkeeping operations in a back office. Art Spiegel was subtracted from Operation Understanding by "greetings" from the U.S. Army, and Edwin Warren replaced him. Roy Spencer slipped on an icy pavement, broke his arm, and left Stiles, to be replaced in the janitorial and sometime-cook department by Vicilios Thanas, a retired Greek restaurant owner. Chuck Palmerlee left to direct the student Y program at Eugene, Oregon, and Warren Robinson and Eugene Bonney joined the Stiles ranks. The six-space parking lot off Dana Street was now trying to accommodate thirteen cars. The building was filled to capacity, and Bill Davis, beginning his thirtieth year at Stiles, was caught in the very predicament which he had earlier feared—the supervision of several major programs all getting under way at once. There can be no doubt that he juggled all his tasks very well, and if Stiles Hall was a different breed of institution than the Old Shack had been, still it was rich with possibility and activity.

Every year of his working life at Stiles, Bill Davis went through the formality of having his own tenure renewed. He never took his job as General Secretary for granted; and, when he felt that a salary increase for himself might be warranted, he spelled out the facts and figures for the Personnel Committee and even gave himself the following directions on the agenda: "Leave the room, Davis!" With so many young and capable men (some of whom were even taking courses for YMCA certification) working at Stiles, a new consideration arose, which Davis posed in one of his typical queries to the Personnel Committee:

> Almost every member of our staff has recently expressed uneasiness about his future at Stiles Hall. They all seem devoted to the organization and interested in continuing to work with it. But it is obvious that only one person can become General Secretary. Most have said that they would not want to work at any other YMCA. This poses a serious problem for us and for the student Y's for the future. How can we recruit and hold good men for the

> work when they regard the opportunity for the future to be so limited?[20]

As far as the written record is concerned, this problem remained unresolved.

Student Cabinet continued meeting weekly over dinner, now and then enjoying a Thanas Greek specialty added to enliven the routine meals catered from the Student Co-op Central Kitchen; but the agenda issues the members dealt with did not seem to be as momentous as those in the past. More women students were becoming involved—first, girl friends of Stiles men; then others, attracted to the projects rather than to the men. Asilomar was still alive, but shrinking. Folk singing—"hootenannies" as these song sessions were called—emanated from the lounge, and the sounds of the ping-pong ball and the shuffleboard puck were still part of the Stiles atmosphere.

Most of 1963 was dedicated to working the new projects into place, weaving them into the customary schedule, and there was an exhilarating air of optimism about the future and the worthwhile work that students could do at home and at the furthest reaches of the globe. U.C. Chancellor Edward Strong, long a member of the Stiles Board, sent a letter to University alumni, calling attention to the fact that:

> Cal students are serving as teachers aides, tutors and activity directors in many Berkeley schools, particularly ones in which cultural and intellectual horizons are low among students. Others will be engaged in helping boys find alternatives to delinquency, and in improving understanding between races in Berkeley. Still others will drive to Napa each week to work with persons in the mental hospital there providing help for patients beyond that which state funds make possible. 33 Cal men volunteered for five jobs teaching illiterate San Quentin inmates to read, the first such project using college men in California. All these community services are given free by the students and in spite of heavy study requirements.[21]

The *Y's Bear* remarked: "It is both interesting and gratifying to note that Stiles Hall and the University YW are either wholly or partially responsible for all of the community services mentioned by the Chancellor." It was the dawn of the age of community service in a manner which continues to thrive over twenty years later.

On a routine work morning in November, 1963, someone brought the news to Stiles that President Kennedy had been shot. In shocked disbelief, the staff gathered silently, heads bowed, listening to a small radio in the hallway and trying to absorb the dreadful reports coming from Dallas. One by one, the student "regulars" appeared at Stiles, as if it were the logical place where each one wanted to be to share the impact of this shattering bolt. A ribald painting (part of a "Man in the Arts" exhibit), which depicted several caricatured, plump nudes dancing around a photo of John F. Kennedy, was silently removed from the wall and consigned to the basement.

The ripple effect of the terrible blow of the assassination of the young president on the hopes he had inspired is surely one of the causes of the development of what is now called "the sixties movement." On campuses all over the nation, and particularly at the Berkeley campus, which was one of the first where masses of students engaged in confrontation politics against the University administration, young voices were heard shouting for power. The prolonged and difficult Vietnam war, which required student-age manpower to replenish the number of American forces bogged down there; the racial strife at home; and the "parental" regulations of campus authorities all combined to produce the kind of situation which, with their new sense of power and involvement, students felt they had a right to reject and actively protest. Stiles Hall, with its philosophy of reconciliation and its spirit of magnanimity, was often drowned out in the din of discordant voices across the street; but this did not subtract from the work in community service which it had now set itself to do.

Another new project, tentatively called the California Youth Authority Project, was proposed which would pair University men with parolees. This program received funding from the Rosenberg Foundation and it was directed by one of Stiles's first female project directors, Nancy Van Couvering. When Ed Warren left Operation Understanding and his other Stiles responsibilities, Susan Lucas also became a program supervisor, and so there were now two women staff personnel, a development which would have caused some unsettling shock waves to vibrate through the denizens of the Old Shack.

But this was the new generation, the "Age of Aquarius," when all barriers were to be brought down, all frontiers crossed, all authority challenged and all values questioned.

Bill Somerville found himself sitting next to the Education Director of San Quentin Prison at a workshop and, as a result of their conversation, U.C. men students began for the first time to enter a maximum security institution and to act as instructors to the inmates. "All we could offer the volunteers was a free haircut and a lunch," said Somerville.[22]

Students were now pressing to work in West Oakland ghettos, *barrios* in Union City, in the previously closed wards of Napa Mental Hospital, in the San Francisco Tenderloin, and with and for any segment of the community they saw as outcast or victimized. They went to Indian reservations; spent the hot summer in Yuba City running a day school for the children of migrant workers; and signed up for low- or no-pay overseas programs with enthusiasm.

At Berkeley, the rumblings and quakes of student unrest grew until they exploded just as the University reached its maximum enrollment. Late 1964 saw such a series of dramatic sit-ins and confrontations that it became one of the major domestic conflicts and news events of the decade. As there was not a clear way that Stiles could calm the tidal wave of agitation and response on the campus, it settled for just being itself and continuing its regular activities, in spite of the battles taking place sometimes literally at its very front door. The daily drop-in students, however, tended to be drawn to the scene of action at Sproul Plaza so as not to miss whatever was taking place there and some of the students who did appear in the Stiles lounge proved to be carrying on unscheduled and mysterious strategy meetings without having observed the routine building use application procedure or receiving permission to hold a meeting. It was a vastly unsettling time, and it appeared that, overnight, student life had been transformed. The way students looked, the way they dressed, and often the way they behaved abruptly changed. Since the very name, "Berkeley" was in the news almost daily and the phrase "free speech" had so often been associated with Stiles policy, Bill Davis took pains to make some brief comments about the recent occurrences in his fund-raising letter of early 1965:

> You may be interested in the nature of the involvement of Stiles Hall in last fall's campus controversy. Our Student Cabinet took action on three different occasions. It supported (1) the early restoration of the initially proscribed free speech area at the entrance to the campus, (2) the decisions of the emergency faculty meeting, and (3) the Academic Senate proposals. Some members of the Student Cabinet and staff were involved as individuals, in various phases of the controversy, but Stiles Hall as an organization, was not one of the groups which constituted the F.S.M. [Free Speech Movement][23]

Those with the responsibility of steering Stiles Hall through the chaotic "F.S.M." days had an additional free speech issue thrust upon them, with the application by an outside student group to show a film at Stiles—Jean Genet's *Un Chant d'Amour*, which had been ruled obscene and of "doubtful legality" in many quarters. Bill Davis quickly polled the Board members, and several volunteered (with what measure of enthusiasm cannot be said) to monitor the showing, along with some of the staff. Such long lines queued up outside Stiles Hall to see the infamous, dimly-lit film (which undoubtedly would be considered mild when compared to what can be viewed daily in many theatres twenty years later), that *Un Chant d'Amour* was shown three times, the first time with representatives of the Berkeley Police present. The Stiles Cabinet members, whose familiar territory was the open platform, had several discussion meetings as a result of this event, and President Steve Dautoff issued the tentative policy statement:

> All speakers, discussions, films, literature and other forms of communication allowable within the First Amendment are also allowable within the Open Forum policy of Stiles Hall, and that the Open Forum excludes only speech, films, literature and other forms of communication which have been excluded from the protection of the First Amendment by a court of law under whose jurisdiction Stiles Hall is included.[24]

Unrelated to the free speech issue, however, the core student group of Stiles had its own internal controversy to attempt to resolve. The introduction of large outside-funded projects, which brought in greater numbers of participants not necessarily committed to or even interested in, the traditional policies of Stiles Hall, impinged on the status of

Cabinet and had the effect of reducing its significance and power. Many heated discussions about "them" versus "us" characterized the weekly Cabinet get-togethers. Student President Dautoff used the *Y's Bear* to publish an open letter to students and friends, much in the same way as had been done in 1951 after the change in buildings. In referring to "the difficulties we at Stiles Hall have had in settling conflicts through the spirit and method of democratic process, I think that the pervading dilemma confronting us this past year has been the issue of 'what Stiles is'." He exhorted the students to greater tolerance for the changes:

> One example of differing opinions concerns the value of some of our new programs, which are principally *staff-run,* compared to the regular student-run program . . . No one would dispute the worth of these programs or deny their need in the community . . . yet the problem has come up as to whether these new programs don't seriously detract from the merit of the traditional type of Stiles Hall programs . . . We should keep in mind that, as with different types of people, there is a place for all types of programs.[25]

A student evaluation committee was formed to study "the student administration role, as related to the total structure of Stiles Hall . . . the significance of the position of student offices, Ex Com and Cabinet within present structures of Stiles Hall." The appropriateness and role of women on Cabinet was also an issue, and the first woman member, Sherry Philbrick, was voted in.

By mid-March, 1965, the University had opened its facilities to many formerly prohibited political and social uses, and the Administration was commended by Stiles Hall. "Stiles Hall, which pioneered in providing an open platform for U.C. student groups, applauds the new University policies,"[26] wrote John Martin in reporting reduced building use of the open platform variety at 2400 Bancroft.

The thrust toward community service was now the chief momentum of program. The student Community Service Committee organized the Student West Oakland Project, called "SWOP," which began to send U.C. tutors into all the elementary schools, and then the junior and senior high schools, in the area. Later, it might come to be considered "patronizing" for college students to enter these areas considered "deprived" and "ghettoized" but now in 1965, many

hundreds of students, riding in old laundry vans, buses, donated passenger cars, or whatever other vehicles they could commandeer for the purpose, were traveling the routes daily to Oakland inner-city schools.

President Johnson's program to "declare war" on poverty and discrimination was a new and sympathetic call to service which stirred the kind of staff member and student drawn to a human service agency like Stiles. Two key staff men, John Martin (only recently designated Associate General Secretary) and Ed Warren, answered the call and enlisted in the governmental ranks of the "war on poverty" leaving Bill Davis to recruit for the vacancies in the program staff again. Dick Doughty, a former well-known basketball player at U.C. who had recently returned from Peace Corps service in Indonesia, and Meyer Scharlack, who had been a program intern for the Glide Foundation in San Francisco, were employed.

The traditional structure of the student core of officers was still battling to maintain and strengthen its sense of being an authentic, functioning body within Stiles Hall, and not just a useless vestigial organ left over from the past. For a variety of reasons, the Student Presidency began to fragment, as presidents resigned in mid-term and replacements finished out the academic year. Meetings were set up in the fall of 1965 to discuss "a number of structural changes in Stiles which will make feasible the increased participation, recruitment and leadership" of students but, despite efforts of good will on all sides, a satisfactory pattern for the internal framework, which would encompass acceptably meaningful roles for the three longstanding major components of the Association—students, staff and Board—was not worked out.

If 1962 had been a pivotal year for Stiles, 1966 bordered on the traumatic for the Association in spite of the fact that Stiles's major funded projects continued in their prescribed work, day after day, and that a number of innovative in-house programs were initiated.

For the first time, the Asilomar Conference gathering of college students had been held at a smaller site at La Honda. Stiles Student President, Raul Fernandez, summed it up as follows: "In general, the conference was negatively affected

by weather, a power failure, the facilities, and the program set-up. Toward the end it seemed that it might have very well been the last conference of its type."[27]—and to all intents and purposes, it was.

Within Stiles Hall itself, the student officers, who now represented a more "activist" species of student, began to engage more in confrontation politics with the staff and Board, particularly with Bill Davis in his role as the agency's executive. The adult leaders were no longer viewed chiefly as role models and advisors to the inexperienced young; they were now seen as representatives of entrenched authority, ripe to be challenged, if not toppled all together. The question seemed critical: if Stiles could not work out its own internal conflicts, how could it continue its 82-year record of service to students and the community? All factions agreed there had to be a get-together to face the problems.

In mid-February of 1966, the conference facilities at Asilomar were rented for a weekend "Consultation" which would be devoted to grappling with the crisis within Stiles, which to a considerable degree, represented a mini-version of all that was going on in similar ways in many other institutions which typically brought youth and age together. A planning committee, headed by Raul Fernandez and Board Chairman John Landon (who was then a legal counsel for the U.C. Regents), put together an agenda, and car pools were organized which transported over 30 people to whom Stiles was important* to a session which Davis anticipated would be "a milestone in our history." He had prepared an introductory paper for the first evening as the diverse group sat around the fire in one of the beautiful, seaside lodges. Bill's hope was to reacquaint the current "young Turks" of the organization with Stiles's venerable history, spirit and values, which could never be satisfactorily set down in print:

> One of the most frustrating and fruitless aspects of our work in recent years arises from the relative transiency of our student leadership and staff groups. Since they have not "grown up" in the institution, as former generations of student leaders and staff members tended to do, they quite naturally and justifiably have wanted to reconsider basic goals, purposes and policies, some-

*Twelve Board members (including the Dean of Students and former Berkeley Chancellor), seven staff and twelve students.

> times year after year. So we have seen [documents] rewritten . . . revised over and over, sometimes quite contradictorily. The result is confusion, misunderstanding and sometimes distrust . . . I am well aware that the most ideal structure will not be workable if it is not inhabited by persons of good will who earnestly seek mutual understanding and cooperation. This is a task that must be worked at day after day back at the Hall . . . The best time to put our house in order organizationally is when we are all together as we are this weekend with time to hammer out the somewhat complicated functional and relational problems. I have a hunch that a great deal of mutual understanding and appreciation will grow out of working on such a task together.[28]

Bill's paper was followed by two of a more contesting nature given by students Alan Stahl and Dennis Fast. Clearly, the 1950s had seen a rise in aggressiveness on the part of students, and the mid-sixties were approaching the peak of the encounter and confrontation method in dealing with differences. The Stiles spirit of magnanimity was taking something of a battering and bruising as a result of the new head-on techniques now so exhilarating to the young.

Student participant Doug Konecky, who later served as the last Student President at Stiles Hall, described the Asilomar Consultation as "both inspirational and disappointing" in terms of its purpose "to bring together students, staff and Board opinions about the goals, structure and problems facing our sometimes stationary Stiles in a constantly changing world."[29] Those who wished to sound off during the weekend had the opportunity to do so. Board members for the most part listened quietly.

"Our impressions have been mixed," Konecky wrote in his report published in the *Y's Bear,* "varying from the disappointment of no solid action being taken to strong respect for the profound understanding of some of the members of the Advisory Board. We all enjoyed the opportunity to converse with the elder members of Stiles* and find that many of our problems are similar to those of another day . . . Asilomar was, in short, a valuable experience for all participants." The weekend was also memorable for the fact that a particularly virulent brand of Asian flu was sweeping California at the

*Carpools and room accommodations were mixed so that members of each of the three groups would be thrown together.

time and, one by one, Consultation participants became ill, some at the conference itself and some immediately upon returning home. Staff ranks were severely decimated the following week.

In March, a reunion breakfast of participants was organized, but before the end of another year, the students in effect terminated the Student Cabinet of Stiles Hall as it had existed through Stiles's history. Several attempts were made to set up various committees which would substitute for Cabinet in a kind of two-headed way: The Group for Internal Programming (the GIP) and the Committee on Community Service. None of the proposed organizational arrangements—carefully visualized on charts with responsibilities spelled out—took root for very long and, after a variety of formats had been tried, all formal student structures ended for the time being.* The last group of men and women students who saw themselves as elected officers of Stiles Hall attempted yet a new model for developing their special interest, the internal program of the Association. Neither Cabinet-initiated, nor staff-designed, the concept was to propose Stiles Hall to the U.C. student community as an "Auspice," or—using all the potential definitions within that word—as "an idea hatchery," "a rut remover," "an off-campus inn," "a patch of blue." *"The members of the Program Committee would like nothing better than to make these phrases come alive as literal descriptions of ongoing activities at Stiles,"* they stated in the *Bear.* "If you have a participation interest: foreign policy, educational reform, study tours of institutions, seminars to supplement your community service work, weekly supper and recreational night, meetings with returned Peace Corps or Vista volunteers, whatever it may be (and the door is really open for consideration of *any* idea), bring it to the regular meeting of the Program Committee."[30] Here the Stiles students were asking the student community outside to come find a sponsoring institution for any idea that they might wish to explore or expand, with or without any particular reference to Stiles's previous emphases. Suffice it to say that some staff were not enthusiastic about this open-ended concept.

*The GIP lasted for several years as a student program committee.

The program organized by the students desirous of bringing "stationary" Stiles into direct contact with "nitty gritty" issues, began to deal with topics which would have been considered, at the very least, unseemly, by the founding fathers in 1884. A "Sex and Drugs" program was a no-holds-barred series of co-ed discussions, with a variety of points of view expressed about these two issues which, as a part of the general social revolution, students were endlessly interested in examining.

The activist groups within Stiles launched what they hoped would be a new, experimental journal of student opinion and commentary, and aptly named it *CHUTZPAH!*—another ethnic term now coming into more general use. *CHUTZPAH!* went through only two or three editions, the second being temporarily impounded by an uneasy Bill Davis, who like nearly all others of his generation, was made extremely uncomfortable by opinions which leaned toward acceptance of illegal drugs—especially if they seemed to issue from venerable Stiles Hall.

The Union City Project, a Stiles project which had been an outgrowth of the Operation Understanding program, was attracting a growing number of the more politically active students. Each week students—many of them Spanish-speaking—made the long trip to southern Alameda County to work as tutors and community workers. This project harvested another controversy. An anonymous student volunteer who circulated a questionnaire to participants, requesting their evaluation of the program took the opportunity to lambaste this sort of community service. As was becoming commonplace, anything termed "middle class" was be definition a subject of scorn for activist students—almost all of whom were, of course, products of undeniably middle-class upbringing.

> I'm sure the project eases our middle-class consciences very well, but even should its potential be reached, it does not constitute a major contribution to improving our society . . . Instead of trying to take the "edge" off . . . injustice, it would be better to concentrate not so heavily on "effects" as "causes." Otherwise the work of Stiles Hall in this regard is a self-deluding sham . . . If Stiles really desires to make a meaningful contribution to the community of men, then let it honestly and courageously strive to discover the sources of misery and injustice and let it adopt a real

> program intended to end men's troubles by eliminating their causes . . . The hang-up, of course, is that good ol' liberal, humanitarian Stiles Hall is too damned conservative to undertake such a bold approach.[31]

This almost classic challenge, published in the newsletter, was not accepted by many of the Union City Project volunteers themselves and they wrote responses defending the sort of program which was by now Stiles's chief stock in trade. They judged that, in spite of the size of the social problems they saw in Union City and elsewhere, their unselfish efforts brought them great rewards, and they were convinced by their experience that the community itself was benefiting. One offered this rebuttal: "Setting aside the writer's gross ignorance of how social changes come about, his assumption seems to be that in the good society there is no need for Stiles Hall type projects . . . Perhaps he is saying, 'Don't bother me with trivial matters like helping people, I'm trying to change our society so these people won't need help.' " Another responded, "One of the best ways that we can help these people [i.e., those living in Union City, many of whom spoke little English], get anywhere is by helping them become aware that they are not getting their share of whatever this society has to offer by helping them form groups in which they can effectively bargain for their share of what there is to get."[32]

Alongside this ongoing argument as to whether it is better to aid "the masses" through trying to "change the system," as opposed to helping individuals, the encounter group movement—which was essentially non-political and focused on the inner self—began to blossom. The interracial retreats, which had started with Somerville and Blake, continued with John Martin under the new name "Confrontation," and then passed on to Meyer Scharlack, were forerunners of this movement at Stiles Hall. The popularity—and even notoriety—of such diverse institutions as Synanon and Esalen brought the group process, as a means for individual change, to public attention. Although "encounter group" styles varied from organization to organization, the general process emerged as a potential answer to the growing sense of alienation that many young people felt during a period of rapid social change.

In the summer of 1966, a smiling, rosy-faced, young man named Roger Egeberg walked into Stiles Hall and volunteered to run a small encounter group program over the vacation period. Egeberg, a graduate student at the Pacific School of Religion, proposed his program at exactly the correct moment. His offer was accepted and, from this first modest effort, there eventually developed a large and successful personal exploration group program which, for three years of its fourteen-year life, incorporated government-funded research into the possibilities for beneficial change resulting from what was called "the human growth potential movement." Curiously, it was a movement almost exactly opposite in philosophy, intentions and method to the mass political confrontations which were still a part of campus life and which would grow even more fierce before they faded away. Rather than aggressively submitting demands on society and its institutions, the encounter group process stressed examining one's individual motivations and assuming responsibility for problems, instead of placing blame for conflict on authorities and institutions or other external factors. Both of these two, essentially opposed processes attracted large numbers of student followers and seemed to coexist successfully in the same historical period.

In the fall of 1966, student riots and protests broke out again on the campus. Although much progress had been made in opening the campus for free speech in rooms, auditoriums and other locations considered appropriate, the administration building's front steps became a locus for contention. The Vietnam war had generated a strongly felt anti-war movement and, when the Navy attempted to set up a recruiting table in Sproul Plaza, a demonstration was immediately organized by students. The demonstration led to arrests and the arrests led to further demonstrations protesting the arrests.

The political atmosphere was also charged by the election of a conservative governor of the state, Ronald Reagan (who was, by virtue of his office, a member of the U.C. Board of Regents), and students were outraged by such comments as those made by Reagan to a Republican gathering in San Francisco: "There has been too much of this business of middle-aged delinquents living around campus causing trouble." He

further stated that he was against granting amnesty to any of those arrested on campus (always a key "demand"). "Students should never have the right to break the law. They should be treated like any other person charged with a crime."[33]

Campus activists, now more experienced in the techniques of civil disobedience in mass movements leading to sit-ins and demonstrations that brought normal academic life almost to a standstill, made the most of their own style of political rhetoric which could be summed up in the chanted slogan, "Hell no! We won't go!" or "Off the pigs!"

A block west at Stiles Hall, one frequently could stand in the front window during the late sixties, and watch the churning battles which evolved out of the head-on challenges between demonstrators and law enforcement officers. These skirmishes, which often took place up and down Bancroft Way, although very real, sometimes assumed some theatrical and "cops-and-robbers" aspects, as the protestors randomly set cars on fire, broke windows, knocked over telephone booths, shouted insults at the police and threw whatever objects were handy at their opponents. As the warfare in the streets heated up, helicopters roared and circled overhead, tear gas cannisters began to fly and television news trucks converged on the area. Pedestrians caught in the combat on the Stiles Hall corner often dashed into the building simply for safety, or, if blinded by tear gas, groped for the drinking fountain to bathe their tortured eyes. As they rushed through the swinging front door, gusts of tear gas would be sucked into Stiles Hall in sufficient quantities to make working there suddenly impractical, and on several occasions, the door was locked and the staff dismissed to pick their way out of the area as best they could.

The sights of National Guard soldiers encamped on the University land which came to be known as "Peoples' Park"; young people being handcuffed to trees while busy lawmen chased other rock and bottle throwers; the local stores with boarded-up windows; and the general collapse of all those checks which usually keep communities free from civil strife and dangerous disorders—all these added up to an experience not soon forgotten by anyone who was involved, either as participant or observer. But, caught up in the turmoil, many

of the younger generation saw the struggles as exciting and rewarding. Classwork was often forgotten.

At the highest academic and administration levels on campus, men of intelligence and conviction, recognizing the threats to a basic and invaluable institution, were attempting to find ways to bring order. Not surprisingly, some of the students at Stiles felt that they were being left out—that Stiles itself should become involved, not as peacemaker, but as a haven for some of the planning of strategy against the "authorities." Two of the more activist oriented student members went to visit Board member Van Kennedy, knowing not only of his association with Stiles, but also his role as a faculty member on a committee which was attempting to mete out discipline to law breakers. "They wanted to open Stiles to the street fighters," remembers Kennedy, "to take them in, to be open to planning campaigns on campus for the Students for a Democratic Society, etc. Well, I told them that this was not what Stiles Hall's role traditionally had been, not to plan political campaigns to fight the Establishment . . . They were very disgruntled that I was such a 'reactionary,' but to lend ourselves to one force where it was a two-party affair on campus I thought would be out of order for Stiles."[34]

There was, after all, a different way that Stiles could be of some help during the period of demonstrations on the campus. It was frequently impossible for classes to continue in University buildings, due to the general din and the use of tear gas. Stiles was able to serve a useful purpose by making its vacant rooms available to those classes whose members, even though urged by strikers not to meet, wished to carry on some of their formal education in the midst of the strife and regardless of their political sympathies.

Many of the faculty gained the respect of students by offering to hear both sides and being perceived as being willing to try to understand students' point of view. Such a one was Professor John Searle, Special Assistant to the Chancellor, and in mid-November, he accepted staff member Sue Lucas's invitation to come to Stiles and speak on causes, issues and ways that Stiles leaders and resources might help in the crisis.

However, the forces involved were too large and numerous for the Association to have any significant role to play. Christmas vacation fortuitously arrived to provide a calming-

down period for all sides and to permit those who seemed engaged in round-the-clock meetings a time to restore their strength.

Earlier, Governor "Pat" Brown had left the handling of the crisis at Berkeley to University officials; but, when Reagan assumed the office, U.C. President Clark Kerr was immediately fired. Among the many who expressed public regrets about this action was the staff of Stiles Hall. In a statement published December 6, 1967, they stated in part:

> For well over a generation now, Stiles Hall has been particularly concerned with education and action in two fields: freedom of speech and racial justice. We think it is important to note that during the administration of Clark Kerr, great progress has been made in bringing these ideals closer to reality within the University community . . . He has placed the University clearly on the side of freedom and fair play.[35]

If the student component of the 1967 Stiles structure no longer fit Harry Kingman's 1952 definition of a group "composed of about 20 elected officers and group chairmen, who are responsible for program and building policies," neither did the Advisory Board continue to exercise its function as it had been defined in the past. Formerly one of the three main groups of Stiles Hall (the third being staff), the Advisory Board, according to Kingman, "counsels with student leaders regarding problems which they bring to it and is also responsible for hiring staff, for assisting staff with fund raising problems and for public relations in the community."[36] The Advisory Board had by now retreated to a more passive role for several reasons. Its size—around 50 men—had made the responsibility of hiring staff, for example, unfeasible; and in the interests of efficiency, the smaller bodies, such as the Personnel Committee, and particularly the Board of Directors (which had begun as an Executive Committee of the Advisors), had gradually appropriated decision-making authority. In the early sixties, the Advisory Board met quarterly, chiefly as a group of men who were interested in the work of Stiles Hall and to whom reports of current programs were given. Their function as community interpreters and supporters was carried on at a variety of levels primarily based

on the measure of interest in the Association of the individual Board member.

By April, 1967, the majority of the Advisory Board members felt that the time had come for a "farewell" banquet. This final official gathering of the group, held at the Men's Faculty Club, was neither a "bang" nor a "whimper," but a kind of friendly and inevitable dissolution of the body which had served several important functions over a period of more than 70 years. The festive dinner was held and fond farewells were spoken around the table.

But the prospect of losing the Advisory Board, composed of a wide variety of distinguished men who served as a valuable means of intercommunication between Stiles Hall and the community was more than painful to Bill Davis. In some ways, he never really accepted the idea and, on many occasions, he raised the subject and suggested ways to bring the group back into existence.

> The future of the Advisory Board remains unclear in my mind. In view of the uncertain status of the Board, the fact that it has not been meeting and therefore is unable to act, it is recommended that the Directors assume the responsibility for appointing members . . . It seems to me important that there be some resolution of this issue before fall. Otherwise I fear that confusion and dwindling interest may affect the members of the Advisory Board.[37]

Said Van Kennedy, who had served on the Board as well as being one of the Directors, "I think he felt that that signaled irrevocably the end of one era at Stiles just as the end of the Student Cabinet arrangement was part of that end." And, on a more utilitarian level, Kennedy noted, "When Stiles gave up its kitchen facility [to be converted into project office space], it was [also] an end because you could have dinners there."[38]

The more assertive species of student who now participated in the Stiles Group for Internal Programming pressed for student positions on the Board of Directors. This was not a new notion—the original Stiles Hall governing body had included students—but they had not served for some time and their demanding style of now seeking admittance to the

Board felt new. As a result of their request, two were accepted as Directors of the Association.

Symbolic of the aura of intergenerational distrust of the time was another request from the student core of Stiles that the minutes of the Board of Directors be publicly posted. This also caused Bill Davis some discomfiture as he was used to writing such full agendas and minutes that he was not sure he wanted all of his queries and recommendations to the Directors to be public information subject to whatever interpretations students chose to give. After some discussion, edited summaries were published in the *Y's Bear.*

The next skirmish in the "young versus old" struggle which characterized the late sixties was over the administrative decision not to rehire one of the younger staff members who had become a particular favorite with the student group. When this news came out, there was a heated reaction from the core students at Stiles. They fired off an indignant letter to the Personnel Committee Chairman, Thomas Blaisdell, accusing the Committee of "rubber-stamping" the wishes of the General Director and suggesting closer association with the students themselves. "We realize that these are only suggestions and quite possibly may not solve anything," they wrote. "This letter is meant only to convey the overwhelming shock and dissatisfaction of students with the methods of the Personnel Committee and to explain our willingness to work together with the Committee to solve the existing differences."[39] However, since two students were already serving on the Personnel Committee, this tempest soon faded.

"Armed with a new revised editorial policy which prohibits larceny, bank heists, libel and dogs without vaccinations," the Group for Internal Programming at Stiles proposed to relaunch "the juggernaut of the literary world," their own magazine of free-wheeling commentary, *CHUTZPAH!.*[40] There was not enough fuel for the launching, however, and after several months of "not coming out again," the two-issue collector's item became merely another part of Stiles Hall lore.

"There are now so many Stiles programs at Stiles Hall that it is getting harder to maintain the old 'open platform' for outside groups, a case of 'no room at the auspice.' " commented the *Y's Bear* in April, 1967.[41] A number of Personal Encounter Groups were meeting weekly in whatever rooms

were available, and the One-to-One,* Big Brothers, Union City Project and the Interpersonal Relations Project (with Jerry Goodman and the staff of researchers conducting their "rigorous, let-the-chips-fall-where-they-may type research"), kept the building fully occupied. Bill Davis began to look at other buildings, such as fraternity houses (which in the late sixties appeared to be going out of fashion as living groups), with an eye to setting up a Stiles Hall branch or possibly to move the entire Association, for the fourth time. In addition to larger projects than ever known in Stiles's past, students were now initiating their own classes—not only informal ones such as guitar, dance, and something called "Art Dynamics," but also classes recognized by the University itself as having academic content and merit. One example was a class in child development which met at Stiles, concerning which a student who worked part-time in the front office reported: "The students were in a quandary at first when there was no leader or lecturer . . . but after they realized it was up to them to initiate the discussion, things really got going."[42]

In terms of sheer numbers, the major program thrust of Stiles Hall in the late sixties was its connection with the West Oakland community. Under the volunteer direction of graduate student Alan Kalmanoff, and supervised by Dick Doughty, the Student West Oakland Project (SWOP), which involved sending tutors into all the schools, kindergarten through high school, attracted literally hundreds of U.C. students. The library alcove at Stiles, which had been financed by the Japanese American Citizens League when the building was erected; the small dark student office; and the entire area known as the "work room" along the windowless east side of the Hall, were converted into the SWOP headquarters. A fleet of vehicles, including the former Point Arena school bus (donated by Robert Ratcliff); an old laundry truck (given by Brooke Petray); a passenger car (from J. Clayton Orr); and a new van, donated by the Oakland Rotary Club in response to the request of UC students, made continual daily trips to and from West Oakland, dispatching loads of tutors and picking up others. Robin Clements, a graduate student (and currently a member of the Board of Directors), manned the early morning desk as transportation coordinator and also served as one

*The name chosen for the California Youth Authority Project.

of the bus drivers and tutors. He recalls volunteering at old Prescott School, in the small, second-grade class of disturbed children, some of whom were quite violent. The teacher (Miss Vera Foote), he recalled, "needed all the help she could get. She taught me a lot. I think she inspired me to be more aware of elementary school kids."*

The University students began to assemble a new collection of books and teaching materials which they felt were more appropriate for the kinds of places they were working than what had been provided. "Dick and Jane were put out to pasture," said Clements. "We also had very active projects at Hoover Junior High and McClymonds High School, and we did a lot of field trips with kids from West Oakland." The SWOP Steering Committee, composed of very active and enthusiastic students like Kalmanoff, Tom Brown, Richard Rodriques, Susanne Lea and Debbie Sturgis, became almost Cabinet-like in its dominant presence at the Hall. "In voluntary organizations, there's always a tendency of a particular project to get so big that it sort of swallows the rest," commented Robin Clements, "and I think, for about a year, we did exactly that."

Remembering the supervisory staff during the SWOP era, Clements remarked: "Dick Doughty was ideal. He was big enough,† calm enough and slow enough to make sense of our lunacies. I think we were puppy dogs, and he was the kennel master, and that he was very exasperated with us from time to time . . . And, of course, Bill—he was very supportive in a very mature way. He was the right sort of spirit for Stiles Hall. I thought the world of him."[43]

In 1968, SWOP volunteers were organizing a summer camp so that inner city children could have camp experience. Coordinated chiefly by student Bob Free, and funded by the van Lobel Sels and San Francisco Foundations, the camp found a location in Yolo County and 47 campers from West Oakland signed up for the first session. The camp was conducted by the students and staff of Stiles Hall in partnership with community leaders from West Oakland, some of whom came to Stiles to speak to an interested group of former Advisory Board members, staff and students about their home

*Robin Clements is now headmaster at Hillbrook School in Los Gatos.
†Dick Doughty stood at 6 feet 8 inches or more.

community, declaring that they had gained their "Ph.D.'s from the streets."

In addition to the summer camp, which more than 800 children attended before it ceased operating, another project developed as a cooperative effort with the West Oakland community—a job project. Two eager and hardworking U.C. students, Neal Mazaroff and John Woods, labored long and hard to interest some formerly "unemployable" youth in applying for work. At the same time, they were also visiting numerous employers, seeking to encourage them to hire minority young people and give them a start in the world of work. In spite of diligent effort, this program had little effect on the chronic unemployment in West Oakland.

Leaders of all ages at Stiles Hall felt keenly that its constituency should "do as much as we can in helping to solve the problems of the core city."[44] The question of lack of participation by black students (now no longer called "Negro") on campus also troubled the staff. John Carasone, Director of Human Relations for Oakland Schools, said he felt "that the lack of black tutors in large numbers should in no way discourage white tutors from participating," although he did feel that the recruitment of black tutors should be given great priority.[45]

In the summer of 1968, Stiles Hall was asked to coordinate a summer school project at McClymonds High School in West Oakland, and Dick Doughty organized it with the help of "work-study" students, a new category of student assistance at Stiles Hall. Unlike typical volunteers of the past, work-study students received stipends, chiefly underwritten by the federal government and paid through the University—but in part paid by the agency where they worked. This income made it possible for many students to stay in school and do worthwhile work at the same time. It also gave agencies like Stiles some staff-like assistance at very low cost.

As minority communities developed a stronger sense of their own identities and began to be known as the "Third World" people, white student assistance, no matter how well-intentioned, began to appear to some young minority persons as patronizing and condescending do-gooderism. Much of this attitude originated with the white students themselves. As Dick Doughty wrote, in a later program paper to the Directors in July, 1969:

> It has become fashionable among some segments of the student population to hold the position that the members of ethnic minorities only be served by other members of this group. Any attempt by outsiders to be of aid are "racist," "paternalistic" or examples of "cultural imperialism." The conclusion of this line of thinking is that all tutorial programs must be terminated.[46]

As this controversy was warming up, the issue of the expansion of the Vietnam War and the unwillingness of most draftable U.C. students to support it in any way, began to absorb more and more attention at Berkeley. "Anti-war sentiment began to take up all our time," remembered Robin Clements, "and so the SWOP project died down as quickly as it grew."[47] Alan Kalmanoff, who had formerly been the driving force behind the program—one of the largest community service efforts ever mounted by Stiles Hall—was now putting his energies into his legal studies. "I think we were unduly impressed by numbers a few years ago when we had, in one quarter, over 700 students signed up," wrote Bill Davis, looking back on the rapid rise and fall of SWOP. "On the other hand, we may now have moved too far in the other direction of being unduly influenced by the dogma of the separatists and anti-establishmentarians."[48] SWOP did continue, on a much reduced level, for another year or two.

In the fall of 1967, new members had joined the staff at Stiles Hall bringing, as always, their own personal stamp to program. Roger Thompson (a former student Cabinet member who had been teaching at Alameda County Juvenile Hall) became well-known and popular for his creative humor and penetrating perceptions about people. His initial assignment was to run the San Quentin and Big Brother programs. Cipriano Salazar, a cheerful man who was combining late entry into higher education with supporting a large family, supervised the Union City work and developed other programs with the Spanish-speaking community in East Oakland. Jim Williams, representing a new category of staff—a man working at a nonprofit agency as alternative service to the military draft—occupied the office by the front door and had a devoted student following in his program of forums and classes. Roger Egeberg had become full-time director of the Personal

Encounter Groups program, which continued to flourish and grow at a rate which amazed all Stiles Hallers used to community-service-oriented programs. Doughty remained as Program Supervisor and Bill Davis as General Secretary, or General Director, as the position had now come to be known.

Some of the heat of student confrontational politics had diminished for the time being and Davis's most difficult assignment was keeping sufficient funds coming in to cover the growing payroll and satisfy the creditors. On several occasions, he held his own paycheck back until he was sure there were adequate funds to cover the rest. The 1968 budget showed an estimated shortfall of almost $14,000 and, by the end of the year, Stiles Hall had borrowed bank loans totaling over $16,000. As Harry Kingman had done near the end of his Stiles career, Bill Davis now proposed to devote almost all of his efforts to fund raising, and he prepared a carefully worked-out summary of the current financial state of Stiles, along with some suggested solutions, called "Can We Do It?"

Stiles's swelling deficit had a number of causes. Its endowment funds were tied up in the commercial property one block east of Stiles and long leased by the Roos/Atkins clothing store and The Berkeley Music House. Income from these enterprises remained static and was worth less each year in real dollars. In addition, long-time contributors were retiring or fading away. As conservative segments of the public became offended by student political agitation, while liberal segments became increasingly concerned about the urgent needs of deprived, inner-city communities, college students began to be viewed as privileged, and even somewhat ungrateful for their educational opportunities. Only as they were willing to reach out in community service to those less fortunate were they seen as "worthy" of charitable support. The perception of students as country innocents, coming from small towns around the State and needing various kinds of help to adjust to the overwhelming University experience had long since faded. Financial support of Stiles Hall as an "open platform" for the campus community was no longer crucial. Students themselves were not raising funds for program, as they had in the past, and the United Crusade—now contributing to 176 member agencies—necessarily provided a smaller percentage of Stiles's total needs.

Ironically, at the same time, said Davis, "Our program is more active, reaches more students, and is more directly relevant to student and community needs than I, at least, have ever known it to be."[49] He proposed enlarging the Board of Directors, which he saw, as a result of the lack of a central student organization within Stiles, as a "holding company" for a series of somewhat separate programs and projects. He urged the addition of students, minority alumni and women "since our program is now fully coeducational."* Davis also suggested once again the resuscitation of the Advisory Board, but that body remained moribund.

"It's kind of hard to get used to but Bill Davis has removed his office to his home on LeConte," said the *Y's Bear* in late 1968.[50] The Directors had honored Davis's request to devote most of his time to raising money for the agency where he had spent almost all of his working life;† but they cautioned him not to lose all contact with students. To clear his calendar, Davis regretfully ended his thirty-year commitment to sitting on the Board of the University Students Cooperative Association‡ and organized a Financial Planning Committee to upgrade Stiles's income.

As the Interpersonal Relations Project finished its work and its National Institutes of Mental Health funding ran out, its staff moved on to other things. The Project Director, Jerry Goodman, gathered up his masses of data, took a faculty position in the Psychology Department of UCLA and prepared to summarize IRP's work. A volume entitled *Companionship Therapy,* eventually published by Jossey-Bass in 1972, gave a scholarly report on the project's findings after over three years of program research at Stiles Hall.

The vacant space left by the removal of the IRP was

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*However, in November of 1968, the Stiles Nominating Committee decided that women should not yet be invited to serve on the Board but "may join a sponsors group."

†Davis had taken a leave of absence to work with the Community Chest in 1936–38.

‡When Davis received word that the USCA had acquired an attractive Julia Morgan-designed house and planned to name it Davis House, in honor of his more than 30 years of service to the Coop Association, he wrote to the Stiles Board: "I am deeply touched by this action of the USCA Board, but I feel the need to say to this Board that this really is a recognition of a contribution of Stiles Hall since I served the USCA as a representative (and an employee) of our Association and not as an individual."

quickly occupied by the Personal Encounter Groups program under the high-energy direction of Roger Egeberg. Although students were no longer the innocents of the past, they still had adjustment problems, partly as a result of feeling like tiny, anonymous cogs in a great, impersonal "multiversity," as Clark Kerr termed the enormous University system. The difficulty of hanging on to one's identity, while coping with the University bureaucracy, adapting to the dislocations and rapid changes in prevailing social mores, and fighting feelings of isolation and confusion, led hundreds of students to sign up for the group experience provided by PEG.

Not only were large numbers of students signing up to join encounter groups, but there was a growing and active training process, to instruct the necessary paraprofessional leaders to lead each group. The *Y's Bear* published some of the learnings and goals of PEG groups, in terms which sounded new then, but which have been absorbed into popular usage in the post-encounter-group period.

1. Learning what the here-and-now is, as opposed to the there-and-then.
2. Learning to identify and explore here-and-now feelings.
3. Learning "active" listening, the kind of listening that includes the emotional dimensions of how people are communicating.
4. Developing greater sensitivity to the various levels on which people communicate.
5. Getting honest feedback, finding out what others really think about you; learning how you "come on."
6. Learning how groups function.
7. Experimenting with new ways of communication.
8. Learning how to deal with conflict and how intimacy and closeness occur.[51]

The results of these learnings presaged a basic change in the attitudes and behavior of many individuals and the "human growth movement" began to permeate popular culture and become of nationwide interest. With the help of James Bebout, a psychologist from San Francisco State, the PEG program developed a demonstration and research proposal and sought a grant from the same source that had funded IRP. Government grants were drying up, as Bill Davis recognized all too well, and yet the planning for a project which would further research the validity of using non-professionals and

locate "therapeutic talent" in low-cost, community mental health programs went on with confidence. In the academic world, it seems that common sense home truths must be "validated" by professional research, based on scientifically evaluated data, before they can be taken seriously.

Roger Egeberg and his loyal crew of PEG leaders and participants made every preparation possible, but nearly six months went by before the grant was awarded. During that period, government experts from Washington D.C. had paid a day-long visit to Stiles Hall, and apparently they were favorably impressed. In November of 1968, the long-awaited award letter arrived, causing shrieks of joy and a gala celebration at Larry Blake's Restaurant. Almost immediately, carpenters arrived at Stiles Hall to convert a portion of the auditorium into group and observation rooms. The kitchen became project headquarters and the second-floor, open deck was enclosed to make a conference room. During these renovations, the project set up shop in Trinity Hall, across the street. The era of TIE (Talent in Interpersonal Exploration) had arrived and soon there were as many as 30 groups meeting and filling out questionnaires and evaluation forms.

The smaller, internal program of Stiles Hall was spanning a wide area of subject matter, sometimes truly illustrating the old catch phrase "from the sublime to the ridiculous." A series of politically radical documentary films; a gathering with a man who called himself "The Cosmic Messiah" (who predicted the world would be totally transformed in 1,335 days); students rappelling down the east wall of Stiles Hall from the roof as part of a class in rock climbing; the sound of pool balls clicking, as Dick Doughty and Matt Jacob (the popular maintenance man and "parking lot superintendent" at Stiles) held an ongoing championship tournament; an evening discussing spiritualism with Bishop James Pike and his wife; and an "Earthquake Festival," a light-hearted response to the earthquake predictions of the season—these were just some of the events at Stiles which reflected varied trends in the "pop" culture of the day at Berkeley. Long hair, unkempt beards, fanciful dress and the breaking down of many of the social niceties of the past characterized the period. The *Blue and Gold,* that revealing guide to student attitudes and activities, now featured blurred photos and outrageous captions,

and generally left the conventional facts and figures pretty much uncatalogued. Every tradition of the past was challenged except, obviously, that of enrolling at the University but, once admitted, actual attendance at class was often considered "square" by many "cool" and "hip" students, who loved to talk the jargon of rock and jazz musicians.

On campus, new disorders broke out at the end of the sixties. These were mostly based on demands by Third World students that they have their own university departments and studies and this last major disruption of the decade became known as the "Third World Student Strike." Student groups again attempted to take over the campus and presented the administration with a new set of "non-negotiable demands," and daily physical conflicts and tear gas once more made academic work nearly impossible. The students at Stiles "decided by major vote to make such space as might be available to UC classes who wished to meet off campus. This decision was based on the desire to be of use to students and the education process and not necessarily an endorsement (or opposition) to the current strike."[52] Robin Clements, now a Teaching Assistant in the English Department, was made coordinator of scheduling of Stiles Hall rooms and performed this tedious assignment consistently and with good spirits. "It is odd that so little news has been poured into the *Bear*'s ear this week," he wrote in the *Y's Bear* on February 27, 1969, "for surely there has hardly been a busier one for Stiles Hall. In addition to the usual hectics, an average of 10 classes a day have been meeting here, either to honor or escape the Third World strike."[53] Some classes were meeting around the pool table, and the hat was often passed to pay Stiles a small building use fee.

Members of the Board of Directors who were also UC faculty members had some qualms about the "official" status of classes held off campus and it was agreed that final examinations could not be given at 2400 Bancroft Way. After some weeks, this latest, painful disruption of student life played out, the tear gas evaporated and the police went back to their usual activities. The campus, looking more and more like a battle zone, after the continual wear and tear of sit-ins, demonstrations and riots, gradually settled down once more.

At Stiles Hall, the ongoing financial crisis remained and an

"All-Stiles" meeting was held to explain the crisis and prepare students and staff for cutbacks. At the suggested reduction in staff time of certain well-liked men who related harmoniously to the student activist group (still calling itself GIP), another internal conflict between young and old emerged. Students, led by Jeff DePuy and Vernon Nakahara, stated that the cutbacks would be critical to their own programs and suggested the employment of more conscientious objectors and student-age workers. The Personnel Committee responded that having two definite levels of employees, one on regular salaries and considered "professional," and the other making minimum wages and having little training, would cause a whole new set of personnel difficulties. Both sides issued written statements and proposals. The racial identity of staff now became important in a different sense—that is, students felt that, rather than Stiles's being "blind" to ethnic origins, staff members should be selected specifically for their racial background as well as their program expertise.

Dick Doughty, who had been appointed Associate General Director as well as Program Supervisor, while Bill Davis continued fund-raising efforts from his northside home, came up against the familiar question: "What *is* Stiles Hall?" In dealing with this perennial topic, calling for redefinition at least every decade and particularly during periods of rapid and extensive change, Doughty submitted a three-page statement to the Directors, entitled "Problems of Program Development at Stiles Hall and Proposed Steps toward Solution."

> Because of unprecedented changes in the student community, Stiles Hall has come under increasing pressure to step up its rate of change and accept fundamental revisions of its structure at all levels . . . Today some students are demanding that staff relinquish all controls and decision-making powers and assume only supportive and clerical roles.[54]

The emergence of "street people" and other non-students as a new and potential force in the campus community posed a further dilemma. Some students, said Doughty, were urging the "opening of our doors" to "street people" for whatever needs they had. Reminding his readers that the UC student body had traditionally been Stiles Hall's primary constituency, and that staff had had basic control of program with the help of students, he predicted that a wide-open policy of

welcoming non-students on a large scale would be "disastrous." Staff still sought the confidence and support of students in cooperative program development, he emphasized, and any staff member who did not gain student support, would be "exposed and replaced." The time-tested Stiles techniques of conciliation needed to be revived and revalued, in the rhetorical atmosphere of "non-negotiable demands." It seemed as though the famous "spirit of magnanimity" was out of favor, even if, in the end, almost all confrontations were negotiated in some way. Doughty's statement asked that Stiles Hall, through its Directors, again set forth a basic restatement of its "values, goals and methods of work." The human need to define became stronger after the stresses and pulls of the tumultuous sixties. Doughty also raised the subject, most recently encouraged by Board member Dyke Brown, that a program committee be established "to deal with the many questions and challenges related to our current program and to advise and counsel students and staff concerning new program."

Following an informal trend initiated by Bill Somerville and John Martin, several Stiles staff members left to become employees of the University itself. These included Jim Williams, Juanita Barnes (the accountant) and Cip Salazar. "If we have to be a transmission belt," commented Bill Davis in late 1969, "what better destination than the old 'U'?"[55] These staff openings prepared the way to activate one of the Stiles students' earlier proposals: the hiring of new people near student age. Cory Wisnia, SWOP volunteer, and Manuel Delgado, a leader of Chicano groups on campus, were added to the staff for the fall of '69. Before the year ended, Delgado, with his associates, who included John Gamboa, Ludy Tapia, Angelina Rodarte and Robert Apodaca, had added a whole new element to Stiles Hall and had begun the Educational Guidance Center. Fifteen years later, in the centennial year of Stiles Hall, the EGC is still thriving.

Thus, in 1969, another eventful year in that eventful decade, Stiles Hall, led by Bill Davis and Dick Doughty, and with an unusually strong Board of Directors and staff, again found itself launching several new major projects at once. The PEG/TIE operation, sparked by Roger Egeberg—whom Davis described as "one of the hardest working staffers we've had in

many a moon"[56]—occupied a good part of the second floor. Downstairs, the "other Roger" (Thompson), a popular and innovative program associate (and certainly the only one who always typed squatting on his desk chair rather than sitting on it), was organizing the new Napa Hospital Project, with the help of student Glenn Hunter. The Napa proposal received support from Stiles's faithful friend, The San Francisco Foundation, and soon had nearly 100 volunteers traveling to the hospital, both afternoons and evenings, with special attention being given by the UC students to juvenile patients. Thompson also staffed the San Quentin Project which, in addition to its well-dressed male volunteers (jeans being forbidden apparel for outsiders coming into the prison) had two married couples giving their counseling services to inmates. The apparent demise of the fraternities had eliminated the financial support and many of the candidates for the longstanding Big Brother Project, but Thompson was able to carry on a smaller version, using the same basic concept—matching a troubled boy with an older student—under the program name "Amigos."

And, taking over the old SWOP office, its remaining vehicles and its manner of trying to bring minorities into wider educational opportunities, was the new Educational Guidance Center, which in addition to its Stiles Hall headquarters, opened branch offices in East Oakland and Richmond. The aim was to encourage and assist minority high school students, first, to consider college, and then to work toward entry into institutions of higher learning. Board members' concerns that this project—which was organized chiefly by very energetic and resourceful UC Chicano students at the same time as they were developing their Frente Foundation and Casa Joaquin Murietta (to provide congenial housing for Chicano students)—would limit itself to one racial group were allayed by written agreement. The EGC would be housed and sponsored by Stiles Hall only if its services would be "open to full participation by all interested students, regardless of race or religion."[57] This was readily accepted.

Challenges to the almost sacrosanct United Crusade from community minority groups wishing to set up their own charity fund drives, were causing friction and rethinking within that longstanding, broad-based organization; and the

thorny question of racial identity became an issue in almost every institution, as forces released by social unrest and consciousness-raising of the decade pushed toward long-delayed, affirmative action in every quarter. Stiles Hall, having always had an open policy regarding race, sought to increase its outreach to Third World segments of the Bay Area and make representation in all its bodies more inclusive. Bill Davis, wishing to more directly involve a larger cross-section of people in an advisory capacity to Stiles Hall, revived his "strong determination" to reconstitute the old Advisory Board. He and a small committee organized a new "Advisory Council." This was to be a large group (but no larger than could be printed on the back of a piece of stationery, they agreed) of men and women supporters of Stiles Hall from many Bay Area constituencies who would serve not only as adult advisors, but also as a pool from which to draw Directors and committee members. An impressive list was assembled on paper, but it never really materialized in the form that Davis had hoped. Perhaps this imagined body was his personal equivalent of "Devie's Dream."

The new flow of private and government grants was the revitalizing transfusion that Stiles Hall needed and, before long, the Association was able to pay off its $30,000 indebtedness to the bank and a few, generous private lenders. Bill Davis ended his year-end "Highlights" report optimistically, offering special thanks to "a wonderful group of people" —the Board of Directors—some of the non-student members of which were men with very long and special ties to Stiles Hall: Board Chairman, Van Kennedy; Board members: John Austin, Dyke Brown, Donald Browne, Robert Aaron Gordon, Thelton Henderson, John Landon, John Martin, Edward Strong and Henry Vaux. "Quarterly Board meetings of the leisurely days of yore have given way to monthly meetings with packed agendas. It's a different ball game with student participants in the neighborhood of 2,100 individuals per year and next year's budget soaring over $275,000, compared to $55,743 just 10 years ago!" wrote Davis. He also took opportunity to thank one of the most devoted and quietly effective friends of Stiles Hall, J. Clayton Orr, who, he said, "would chew me out if I listed the many ways he has served this organization."[58]

Americans are fond of summing up their national life and culture in terms of decades. The "roaring twenties" and the "Depression thirties," for example, become handy verbal catch-phrases that recall important currents and influences of a given period. There is a similar tendency when talking about college student life, one of the important streams that often directly influences the mainstream of the United States. Bill Davis saw the fifties at Berkeley as a relatively quiet, postwar era, if not precisely as placid as some commentators claimed, and the sixties as "activist, if not as totally radicalized as the media often proclaimed."

There can be no denying, however, that dramatic social changes were brought about in many segments of the community as a result of protests on college campuses in the sixties. The awareness of one's racial background, social class and gender became acutely relevant and the myth of "liberty and justice for all" was challenged and confronted. Stiles Hall, in its role as a social service agency deeply involved with college students had to constantly shift and readjust, even within its longstanding framework of openness. As noted earlier, its program practice of sending masses of UC student tutors (chiefly white) into inner city schools became unpopular after a period of being seen as altruistic service to the community. It may be that one of the many reasons the word "volunteer" became so useful in Stiles programs is that it suggests a less paternalistic and humbler stance than "tutor." To tutor almost implies superior persons assisting inferior ones, but to "volunteer" indicates a desire to serve without the implication of having more native intelligence or greater ability than those served.

The rapid decline in numbers of Berkeley students going to West Oakland to tutor was partly brought on by the new politics of college students themselves, without reference to what school people might have thought. Cory Wisnia, a former SWOP volunteer who had taken over management of the project in its declining stages, wrote a somewhat provocative report to the Stiles Personnel Committee, stating his views in a way that was new to the Association. Tutorials, he said, were no longer "particularly relevant or useful endeavors"

and possibly had "as many or more negative effects as positive ones on everyone concerned . . . From the student volunteer's perspective, through work in Oakland schools, one becomes quite rapidly aware of the deficiencies and outright failure of the urban public schools. In this context, individual tutoring becomes an absurd, empty game, too unpleasant for most idealistic students to bear for very long."[59] Here, Wisnia suggested another theme which was frequently voiced by college students of the period—the alienation between the young and the old. A student of the late sixties and early seventies was rarely heard to say a sympathetic word about parents or teachers. It was not fashionable to praise anyone in parental positions. There was a widespread attitude that all adults were hopelessly mired in narrow, backward mind-sets. Warming to the vogue of denouncing one's elders, Wisnia continued his written report:

> One of the most difficult things for young students to do is to face their parents. The community from which they come is a nightmare from which they run . . . it is easier and more pleasant to help the poor, oppressed minorities. Students now, with the help of black leadership, are beginning to see that any major changes must take place within the white community. The problems of racism, oppressive bureaucracy, alienation, environment and their secondary ramifications won't be solved in the ghetto. Hence we begin moving toward that dreaded area, white community involvement.[60]

This somewhat overheated rhetoric was accepted in 1970 more readily than it would be at a later period, when it again became common for schools and agencies from many Bay Area communities, minority or otherwise, to look to the UC student body for tutorial assistance.

Restrictive viewpoints of what was appropriate or not appropriate for college students to do also added to the development of separate projects, each with its own identity, based on a particular subject area and with the consequent employment of staff who had expertise in the specialty in question. In 1970, for example, the Personal Exploration Groups, combined with the research component of such groups (Talent in Interpersonal Exploration), had 17 employees. The student participants were not required to travel

anywhere—except into their own psyches—and were not necessarily aware of other Stiles programs.

Stiles Program Supervisor, Dick Doughty, in his report to the Personnel Committee, expressed concern about the trend toward specialization:

> It is my strong recommendation that future staff prospects be weighed very heavily on their ability to relate positively with students. I have been greatly impressed with the fact that Roger Thompson, who excels in this area, has been able to do a fine job in the Napa Project. Specialists (based on skills and interests rather than demonstrated ability to work with students), have tended to be remote or even hostile to student needs and have not shown the same understanding and loyalty to the agency itself as have generalists.[61]

Thompson himself wrote that, as a generalist, "I am in the building for a great majority of my work time. This allows me to greet visitors, to talk to and explain Stiles Hall to potential student participants."[62] It gradually became clear that both the generalist and the specialist were needed to keep Stiles Hall programs alive and well.

Dr. Mimi Silbert, a vivacious young woman with degrees in both psychology and criminology, replaced Roger Egeberg as director of PEG, and Charles Alexander, a former physicist who had originally come into Stiles to sign up for a group, became her assistant. While James Bebout finished up the scientific research study on the personal group process, Silbert and Alexander initiated a lively and varying series of groups to which a good number of students continued to respond. Curiously, more men came into Stiles to sign up for encounter* groups than did women, whereas the volunteer projects began to draw an ever increasing number of women.

In 1970, as the latest of the long series of campus-wide antiwar demonstrations broke out following the news of the United States incursion into Cambodia expanding the war in southeast Asia and increasing the need for draftees, a new group found shelter in Stiles Hall. Although not an officially Stiles-sponsored group, the Peace Brigade was composed of a

*The word "exploration" was substituted for "encounter" when the latter term began to be suspect, as a result of ungoverned proliferation of self-styled and occasionally bizarre "encounter groups" around the state.

number of peace-loving students who truly operated on the old Stiles model of conciliation. As student activists attempted to assault Callahan Hall—the building on campus associated with military science—members of the Peace Brigade attempted to interpose themselves, to prevent destruction and injury, while at the same time, they publicly declared their own opposition to the war itself. Tired of the violence and often useless "trashing" of University property in the previous years, the message and efforts of the Peace Brigade had an effect on the campus public that they most likely would not have had earlier when student riots were an exciting novelty. In part because the members of the Peace Brigade showed "an abundance of creative student leadership," and needed a central office, they were allowed to use a small room at Stiles to coordinate their essentially positive efforts on campus.

As more and more students were arrested in the anti-war demonstrations, the Brigade undertook to organize a local pretrial service which would allow the arrested students to be released on their own recognizance. The O.R. project made it possible for students and others who could not afford to pay bail to be released by judges, based on their promise to appear at their future court hearings; it was an idea that was taking hold in many American cities.

Dan Harrington, one of the Peace Brigade members, began to coordinate such a service for Berkeley and to get small donations from lawyers and other interested citizens, to pay for telephone and supplies. Among those with expertise in the management of O.R. projects who volunteered to help the Brigade was a former Vista volunteer, Susan Bookman, who had worked on a pretrial release program in San Francisco. Susan, Dan and others soon had a small O.R. project operating from Stiles Hall. It proved to be of great usefulness to the judges and the local court system, overburdened with mass arrests. It looked as if members of the so-called "counter culture" were beginning to provide some positive images of much maligned Berkeley youth. The students' anti-war stance was also encouraged and reinforced by growing numbers among the older generation, now thoroughly disillusioned with the Vietnam venture.

The students involved in the diverse projects then under

the sponsorship of Stiles Hall issued their own anti-war statement in the *Y's Bear* of May, 1970:

> Students active at Stiles Hall have joined the crusade against Nixon's policies with unprecedented unanimity. Service programs, encounter groups, pool shooters and hangers-on all are of one mind—the politics of confrontation, with all the attending distrust, violence and wasted effort are being rejected in favor of the more difficult, but vastly more productive tactics of persuasion toward building a truly broad-base of support in the community against the war.[63]

Seldom did Stiles Hallers, as a total group, take a purely political stance (certainly they never as an agency endorsed candidates for political office), preferring to act as individuals, but their anti-Vietnam-War sentiment was across-the-board.

The Educational Guidance Center, after its initial support as a fledgling by Stiles Hall, now won funding from the United Bay Area Crusade, under the aegis of its "New Directions" thrust. Another faithful, financial friend of Stiles, The San Francisco Foundation, also contributed funds and made it possible for the Center to continue to develop, under the direction of Angelina Rodarte, with the aim of "trying to reach every single Chicano high school student in the area" as their minimum goal.[64]

While PEG provided a program geared to students' strong interest in mental health and emotional growth, the Napa Project continued to expand as a result of students' fascination with, and curiosity about, the nature of mental illness. The field of psychology generally had become very popular and many students were planning to work toward careers as psychiatric social workers or therapists.

So large was the Napa Project at this point that coordinating the transportation for all the volunteers was a major enterprise. It did not always go smoothly. On a particular March day in 1970, two female students, accustomed to driving a van to Napa Hospital one afternoon a week, picked up a set of keys and climbed into a van on the parking lot at Stiles. The vehicle did not look quite familiar but was at least the right color so, with a few fits and starts, they drove off. Fifteen minutes later, a plumbing and heating contractor, who had been ministering to Stiles's temperamental and

poorly-understood radiant heating system in the basement, ran through the Hall, crying that his truck had been stolen containing all his tools, his pipes and the watch his father had given him as a boy back in Sweden. Some quick putting-together of heads led to the realization that the Napa volunteers were innocently tooling along the freeway on their way to the hospital with a van-load of plumbing equipment. Roger Thompson, as the staff man on duty, jumped into a car and called out that he would head them off at the Carquinez Bridge, but the dedicated volunteers eluded him and it wasn't until they all met at Napa Hospital that the matter was sorted out. Back at Stiles Hall, the plumber was wringing his hands and on the verge of hysteria.

On another, and more serious occasion, a van capsized on an evening trip to Napa and at least one student was injured. Stiles has always been careful to carry appropriate insurance as volunteers have ventured farther and farther from the home base.

Before 1970 ended, Stiles Hall found itself in the familiar position of having to rebut charges that it was a hotbed of radicalism—this in spite of the fact that it had kept a very low profile during all the violence and political controversy that racked the University campus in the sixties. This time, it was a letter from the Deputy Sheriffs Association of Alameda County, alleging that Stiles and two other member agencies of the United Crusade were organizations "whose motivations appear to be at cross purposes with the goals of law enforcement and do not operate in the best interests of the community."[65] The Deputy Sheriffs voted not to contribute to the Crusade. Stiles Board President, Van Kennedy, responded to this latest allegation in part:

> To describe either the motives, the venerable free speech policy, or the current program of Stiles Hall in the terms used by the letter reveals either a lack of knowledge of what really goes on at Stiles Hall or, worse still, little understanding of the meaning and importance of the First Amendment to the Constitution of the United States which all law enforcement officials are sworn to uphold.[66]

The Bay Area Crusade itself was putting mild pressure on Stiles Hall in another direction. It was the feeling of some of

its executives that it would be a good thing if all the local Y's would merge their budget appeals and receive a single allocation which would then be divided among all the Associations. As appeals for funds from the United Bay Area Crusade continued to come from many new and formerly overlooked groups within Bay Area communities, there were a number of stresses and strains between "member" agencies and non-members. Competition for slices of the Crusade pie led to efforts to encourage mergers or even to the possibility of dropping some long-time recipients.

At the same time that outside forces were acting to promote YMCAs toward confederation (or at the very least to combine the University YMCA and YWCA, to simplify allocations), Stiles Hall Directors were discussing *dis*association with larger confraternities such as the Regional and National Council of YMCAs. College students, it was noted, often manifested negative attitudes toward the concept of "YMCA" as an institution, as the very name implied limitations on who could be active—while at the same time Berkeley students *did* recognize that Stiles Hall was a non-traditional example of a Y. At a Pacific Region Urban Funding Workshop, Bill Davis spoke of the ongoing ability of Stiles Hall to maintain itself independently, saying that it was a forward-looking, flexible organization, not tied to traditional Y forms of programming. Stiles continued to go its own way, keeping up loose affiliations with other social service agencies, including other Y's, but operating singly with regard to budget and program.

In the fall of 1970, Ted Adams, a graduate of the Pacific School of Religion, joined the program staff, and former Advisory Board member, Igor Blake, a nephew of Anson Stiles Blake, became one of the Directors, thus continuing the tie between the original Stiles family and the Hall which bears the family name.*

The Stiles year ended with a small internal flap in the bookkeeping department. One of Bill Davis's characteristics was his interest in new technology and he began to look into putting Stiles's accounting and financial reporting into a data

*Anson Stiles Blake's home in Kensington became the official residence for UC presidents, a development which probably would have pleased him greatly.

processing format. For many years, Stiles had employed either a part-time or full-time bookkeeper who, as in most nonprofit agencies, kept voluminous hand-posted ledgers, recording every financial transaction. The bookkeepers became regular members of the Stiles "family" and were readily available to write checks or produce budgets. One of the drawbacks of the position was that there was no place to move up in such a small, informal agency, so a series of qualified people—Millie Boomer, Andrew Simms, Juanita Barnes and Bernardino Juat (to name some of those who served in the "new" Stiles Hall)—came, stayed a while, and moved on to higher paying positions.

As Davis negotiated to put the Stiles "books" into the computer of a public accounting firm, the last of the Stiles Hall bookkeepers was not kept informed, and members of the staff, feeling that important personnel traditions had been overstepped, sent their one and only letter of disagreement to Davis, urging greater personal consultation in future. Here, the experience and sensitivity of John Martin (who was at that time working for the University), as chairman of the Personnel Committee, and Professor Aaron Gordon, as Audit Committee Chairman, came into play as all sides met together to work out differences. In the "people business," as Bill Davis had once called Stiles, mechanization which took over human work introduced a jarring note. Although an actual computer still has not physically entered the precincts of Stiles Hall by its centennial year, this symbol of the technological revolution is probably just around the corner, and one of its ilk under the guidance of public accountant Charles Gray Streamer, prints out the monthly financial statements.

By 1971, the Berkeley O.R. Project became a regular, ongoing program of Stiles Hall co-directed by Susan Bookman and Dan Harrington; at first, its offices were in Trinity Church across Dana Street. It attracted many UC pre-law and law students as volunteers who then, as today, telephoned references and verified community ties of arrestees in Berkeley and Albany each morning and then monitored arraignment hearings in court each afternoon. This project has proven to be a valuable way for students interested in law to learn some of the realities of the criminal justice system and to decide whether they want to make a career in law—or, at least, in

criminal practice. The project also provides a valuable service to local judges, who would not have the relevant information in front of them were it not for the O.R. Project volunteers. Since 1974, the project has been funded by the Alameda County Board of Supervisors, through the Probation Department, and now operates from the room in Stiles Hall which once featured a grand piano, and then a well-used pool table.

The Educational Guidance Center also settled in at Stiles and became a regular ongoing adjunct of nearly all East Bay high schools. In the past, the complications of applying for college tended to discourage minority high school students who had little tradition for coping with form-filling and test-taking. EGC placed college advisors in community high schools to help with the confusing paper work involved in preparing for and entering institutions of higher learning.

Under the lively direction of Robert Apodaca, who succeeded Angie Rodarte, the staff grew and college advisors of many minority backgrounds, who had themselves been successful in managing college and university life, were now placed in the schools to assist those coming along. Without their encouragement and assistance, many would never have tried for higher education. One of the happiest of the Stiles Hall stories to emerge from the EGC was the assignment of College Advisor Louis Briones to counsel with a young woman named Reyes Guerrero about her college plans. In time, Reyes graduated from Mills College, became co-director of the Educational Guidance Center at Stiles and married her former advisor. Reyes Briones now serves on the Stiles Hall Board of Directors.

Another joyous development, applauded by all the Stiles Hall family, was the marriage of Bill Davis to Frances LeProhn in November of 1971. In a small agency like Stiles, momentous events such as weddings, births and graduations, while not always formally celebrated, are occasions for sharing and rejoicing. When a staff member leaves, there is usually a combination of regret for the loss of the familiar person with good wishes for his or her move on to other things, and a welcome to the new person. As Roger Thompson left the program staff, he wrote: "Stiles has been a good and growing place to work for me. I think of myself as being much different than the guy who walked in here four years ago. Not a

little of this change has been due to working with and knowing University students. I've known and liked a lot of people here at Stiles. I know I'll miss the place and whatever I do, there'll never be another job like it."[67] Many have expressed similar feelings as they departed.

At the Directors' level, Van Kennedy completed, as Dick Doughty noted, "an especially devoted term as chairman. All the staff and students are greatly indebted to Professor Kennedy for the many long hours he has given in recent years."[68] Igor Blake was next to assume the chair.

As 1972 got under way, Bill Davis, entering his fortieth year at Stiles Hall, began to plan his phased retirement. He put the Board on notice that he planned to gradually withdraw over a period of time with an eye to "experimenting with other part-time work." Always an avid gardener and talented in working with his hands, he looked forward to the luxury of having free time to pursue his non-Stiles interests.

And so began the search for a General Director-Designate, who would be only the fourth man since 1917 to take over the reins of Stiles Hall. After much thoughtful consideration (and this succession was a matter of vital importance to him), Davis announced his personal recommendation of one whom he considered "ideally qualified to lead Stiles Hall in the future." He urged the Board not to run the risk of losing the candidate, even though it was assumed that Davis's final retirement was some two and a half years ahead. Davis's choice was John Martin—the very same John Martin who had first come to Stiles as a young intern in 1957 and who again served on the program staff from 1962 to 1964. The rehiring of Martin, who was then working in the University administration, would put a financial squeeze on the Stiles budget, in spite of the fact that Martin had agreed to come back to Stiles at a salary somewhat less than the University was paying him. This situation was resolved by an almost unparalleled example of the famous spirit of magnanimity of the sort Harry Kingman had so often spoken of as a Stiles characteristic. In this instance, it was manifested by Associate General Director Dick Doughty, who offered to take a two-year leave of absence to ease the strain on the budget and make the transition smooth for Bill Davis and Stiles Hall. The Board of Directors unanimously expressed appreciation to Doughty

who then joined the National Y staff in a program working with inner city juveniles.*

With the matter of the succession settled, Stiles geared into its usual pattern—continuing the 1972 version of "the work."

In December, 1972, John Martin submitted a proposal for expanding the traditional purpose of Stiles Hall, which was often expressed in these words: "to supplement, so far as is necessary, the educational program of the University." He offered to the Stiles Hall planning committee the suggestion of a more completely developed and realized, joint University/Stiles Hall community service-field studies program. While the proposed program was well received by the planning committee, the University was never asked to consider the joint venture. "This may have been because the University was already beginning to consider a field studies program of its own."[69] commented Martin as he later reflected on his proposal, which he saw as an attempt to strengthen the ties between Stiles's organizational purpose and its program operation. He believed that this approach would eliminate the fragmentation which Stiles's program experienced by having discrete, unrelated projects housed together under the same roof, but not necessarily related to each other. A scaled-down version of Martin's idea later became known as Students in Community Service under the able direction of Diane Schuster.

Among the smaller projects of 1972 were two which involved placing student volunteers in penal institutions. James Hartley, a young law student, was coordinating the San Quentin Project, which was lauded by the *San Rafael Court Reporter* as being the impetus for a national movement of placing tutors in prisons to work with inmates. Jan King, an energetic psychology student who had volunteered at Napa, was developing a similar program at Los Guilicos for incarcerated women. These projects developed and flourished in spite of Governor Reagan's statements that he planned to close down all such facilities in the near future. As mental health facilities such as Napa Hospital began to experience cutbacks in support, many patients were released early and gravitated

*Dick Doughty continued his career with the YMCA, following the period of leave of absence from Stiles.

to Berkeley, a community famous for acceptance of a variety of life-styles. Halfway houses, such as Bonita House and Berkeley Place, were set up and were partly manned by Stiles volunteers. There were many discussions at Stiles about the housing, food and counseling needs of the growing numbers of "street people" and runaway youth, who saw Berkeley as a congenial place to congregate in spite of the shortage of adequate shelters. Over and over, Stiles Hall came to the realization that its chief constituency was always the student body at the University and that, through volunteerism, some aid could be given, but that to take on the new floating and unstable population itself as clientele would be an inappropriate burden too heavy to sustain.

As the PEG research began to provide data from over 1,000 participants in the exploration group program, the results showed: (1) "We have not been able to identify one bona fide clinical 'casualty' resulting from a group, although many egos are bruised and lives changed; and (2) we have found significant positive changes almost wherever we have looked."[70] The public at large was bombarded with much confusing and conflicting information about "encounter groups" (which were sometimes seen as a kind of California aberration and were often set up by individuals with no particular qualifications to run them) and so the kind of careful research carried on by the PEG/TIE operation was a contribution to the field. PEG staff frequently gave papers and reported their work before a variety of professional associations and an impressive number of PEG leaders went on to become professionals in the mental health field.

In light of all the varied activity at Stiles, it came as something of a shock to those Stiles Hallers who were also readers of *The New Yorker* magazine to find a statement in a profile article on John Service (son of Roy Service who had been supported in China for so many years by the campus Y), that "there no longer exists a YMCA at the University in Berkeley." Among those responding (in the spirit of Mark Twain when he wrote that "the news of my death was much exaggerated") was Stiles Board member, George Yasukochi. "To those of us who have been close to Stiles throughout the years," he wrote to *The New Yorker* editor, "the premature news of its demise, though unintended, is distressing."[71] James

Kantor, the University Archivist, who collected Stilesiana among other Berkeley memorabilia, also wrote *The New Yorker,* in part: "There most certainly is a YMCA at the Berkeley campus, Stiles Hall, one of the best-known and longest established of our campus organizations. Were it not for the fact that the Y, as Stiles Hall is so widely known, has been so blatantly attacked by the latter day McCarthyites in this area for its always liberal, i.e., *fair* stand, the error would not seem so important."[72]

Bill Davis had returned to his old office at 2400 Bancroft Way and took great satisfaction in observing the man of his choice learning to take over the administration, and in seeing active programs operating in mental health, criminal justice, educational counseling and community service fields. Retirement in his new happy situation was shining just ahead. Thus, it seemed more than cruelly unfair and heart-breaking to all who knew him that he became ill and died in January of 1973.

Ruth Kingman, widow of Bill's mentor, Harry, in looking back on the friendship between her husband and his own Stiles successor recalled:

> I remember how excited and pleased Harry was to bring Bill on his staff. I met Bill for the first time as a staff member when he came to our house late one night in 1932, following a meeting of the Big C Society. They were both simply bursting with pleasure to be able to announce Bill's appointment. Over the years, Harry grew to love Bill very, very deeply and to depend upon him increasingly. The only time I ever saw Harry cry in all our sixty years together was when he was notified of Bill's death. Theirs was a beautiful friendship. Unique![73]

Kingman, who outlived Davis by almost ten years, paid tribute to his protege, friend and successor in the quote printed in the *Y's Bear* of February 23, 1973: "Many student Y's and similar student religious organizations around the nation gradually lost stature and influence . . . The exact opposite resulted under Davis's leadership. One of his strengths was that he was a magician at developing potent and valuable student projects and in securing foundation grants. Another was that he sought, trained and had ready as his successor, John Martin."[74] That issue of the *Bear* was dedicated to Davis "who always cheered it on and was a loyal contributor." The dedication said, on behalf of all those involved at Stiles Hall:

We will continue to feel his presence and his unusual dedication to his work. He always allowed those of us on the staff a lot of freedom to work in whatever ways we felt accomplished good for Stiles and, although we were never "boss" ridden (how he hated to be called "the boss"!), his own commitment always made us feel that we could never sluff off, and Stiles was (and is) a very exciting and satisfying place to work.

How many lucky things happen in this life? One of them was that Bill Davis and Stiles Hall came together for so many years.[75]

John Martin, looking back over the different periods when he had worked with Davis spoke of him:

I, of course, had a very special relationship to Bill. I've worked with other people who thought I was capable and competent—and some who even thought I was fairly outstanding—but there was an abiding belief in me that touched me deeply and was always a part of our relationship . . . We never really got involved in each other's psyches. We both were private people . . . but there was a loving communication between us—one which had a father-son, older brother-younger brother quality to it. It certainly transcended our racial differences in ways I had never experienced before knowing Bill. When he recommended me for promotion to Associate General Secretary in the early sixties, I was greatly honored. He probably had in mind my staying at Stiles for the rest of my career, yet he was understanding and supportive when I decided to join the ranks of President Johnson's anti-poverty program.

When he was near death, I remember stroking his brow and saying "When you get out of here, we're going to bring Stiles to new heights of accomplishment." I meant it. I had a sense that he was failing, but I hadn't accepted the reality of his imminent death. I'll never forget—he shook his head and pointed at me as if to say, "You'll have to do it without me."[76]

Shocked and grieved as all who loved Stiles Hall were at Bill Davis's premature death, it was chiefly from the sense of tragedy that he did not get the opportunity to enjoy his "life after Stiles" that everyone wished for him. He had earned a time for ease and quiet enjoyment. As far as Stiles itself was concerned, he had left it in as good a position as could have been planned, with a chief executive, familiar with all aspects of the operation, already firmly in place. The program continued without a hitch, and John Martin received a letter from Dorothy Rotondale, Budget Director of the United Bay Area

Crusade, saying: "John, I must mention how impressed I am with the wonderful young people at Stiles Hall. It appears that as one great group of project directors moves on a new, equally great group appears to continue old programs and start new ones."[77] This was part of the Bill Davis legacy.

A group of special friends of Davis's came together and organized an endowment fund drive in his name, realizing that his greatest wish for Stiles had been to leave it financially more secure than it had been for some time. In addition to the raising of the Davis Fund, another posthumous recognition came when the city of Berkeley named a small park, adjoining Rochdale Village co-op housing on Dwight Way, the William J. Davis Park. With his abiding love of the co-op movement, this small honor would have been very gratifying to him.

In the decade of the seventies, the Board and the General Director worked constantly to give Stiles Hall the kind of secure financial base which would relieve all concerned from constant fund raising and month-to-month cash-flow crises.

In 1973, John Martin and Robert Apodaca began negotiating with the U.S. Department of Education to secure federal funding for the Educational Guidance Center and get it on a steady financial base. The success of their efforts resulted in rather dramatic changes. First, federal guidelines mandated that all low-income students within a predetermined geographic area be served by the program. This rule effectively changed the client focus from Chicano to a mix of racial minorities and low-income whites. Funding from the large, continuing, federal grant-in-aid program, called "Talent Search," made program growth and expansion inevitable. Thus, a project with temporary funding of $38,000 from the United Way in 1973, systematically grew into a $200,000 federally-supported project in 1983, with advisors operating in Oakland, Berkeley, El Cerrito and Richmond. Today, the Center counsels and assists over 3,200 high school students each year to gain admittance to institutions of higher education. Moreover, it helps to generate approximately 1½ million dollars per year in financial aid for its young clients.

Another of the financial issues concerning the General

Director and the Board was how to make the commercial property which Stiles owned, one block east of the Hall, provide more income. The economic recession of the early and mid seventies caused many of the business ventures in the immediate campus area to have increasingly difficult struggles to survive. In addition, street merchants were proliferating up and down Telegraph Avenue, operating essentially free of all the costs which had to be met by established merchants with rents, taxes and other expenses to pay. At first, neighborhood storekeepers were naturally resentful when young entrepreneurs could merely set up a folding card table outside a store entrance and offer for sale, at a much lower price, merchandise comparable to what was being offered inside the shop. But, like so many facets of daily life around the Berkeley campus, the street merchants have become permanent settlers on the sidewalks, where they draw large crowds to the area (particularly on the weekends), and, in the end, they may be as much an attraction as a nuisance. Nevertheless, the struggle of established businesses which cater to students and the other UC population often ends in low profits or even business failures, in spite of the number of potential customers passing by.

After many long meetings, the Board of Directors voted to sell Stiles's commercial property and to let a professional developer take it under his wing. In this matter, the lawyers on the Board—men such as John Austin, Fred Branstetter, Richard Buxbaum, John Landon and Clayton Orr—were of great help to the Association, and Stiles was fortunate to get the professional and expert assistance it needed from people who were devoted to the survival of the agency.

In the mid-seventies, Stiles Hall—no doubt in part as a result of the national, and even international, women's movement—entered a kind of "Ms. generation" period. With Susan Bookman still directing the Berkeley O.R. Project, and Marilyn Szto and Reyes Briones co-directing the Educational Guidance Center, two more women—Jenifer Rogers and Diane Schuster—were added to the program staff. Commented the *Y's Bear:* "That 'M' in YMCA has got to go!"[78]

Many of the volunteer participants were also women, and it was obviously time for women to sit on the Board of Directors. Among the first to be elected were Judith Balderston

(who later became the first woman President of the Board), Clair Brown and Clara Sue Kidwell, all UC employees. An official Affirmative Action Plan was adopted and the civil service certificate of non-discrimination signed. It began to look as if men would become the minority at the venerable old "YMCA," but the gender balance was maintained by John Martin, the addition of Philip Coleman and James Sturkey to the O.R. Project staff, and Charles Alexander heading the PEG office.

Other campus Y's in the country had begun to note "a lack of clarity" in the relationship between student Y's generally and the National Council of YMCAs. Stiles Hall felt less and less that its identity could be expressed by its legal name, "The University YMCA"; and so, by the end of the decade and after much thoughtful discussion (and certainly not with unquestioned unanimity among the Board members), it voted to officially change the corporate name to "Stiles Hall."

The word "Hall," suggesting as it does a classroom building or student dormitory, continues to bring in endless numbers of people, unacquainted with Stiles history, who are looking for a given campus office. When they find that they are not where they thought they were, the perennial question is evoked: "What *is* this place?" In the light of Stiles's constant evolution, it is no easier to give a ready answer to this question today than it has ever been.

Diane Schuster, a highly skilled young woman with a MSW degree and program experience with the federal Neighborhood Youth Corps in Washington D.C., began in 1976 to organize the collection of core volunteer projects at Stiles under one umbrella and to emphasize the training of the student managers who would coordinate each one. Under this format, which had earlier been proposed by John Martin in his plan for enlarging field studies opportunities, the overall assemblage of the nine or ten small projects was called Students In Community Service, but later changed to Training In Community Service—or "TICS" as it is currently called.

Student interest in going to Napa Hospital had waned a bit, and the severe gasoline shortage made it far more difficult to get there, so that project was much reduced and fit naturally

into the TICS structure. Other projects, such as the mid-seventies version of the longstanding Big Brothers (now including women and girls); the Fred Finch Youth Center project; and tutoring Native American children at Intertribal Friendship House, were other examples of TICS programs. Experimental projects relating to environmental and consumer issues (which Bill Davis had once thought would become a primary subject area for student activity, but which never grew very large), and programs relating to the handicapped and other special interest groups, clustered together under the TICS umbrella.

This core group of small volunteer programs, each managed by one or more student interns, still comprises the program pattern today. The student managers, selected at the end of spring, arrive a week before the beginning of the fall semester to receive pre-registration training in recruiting, interviewing. publicizing, budgeting and all the other variety of functions that come with administering a project. In this way, they become paraprofessional staff and learn valuable skills, useful in the service-oriented culture of present-day America. Their experience also becomes a telling entry on the inevitable, future, job-hunting résumé; letters of recommendation are one of Stiles's most notable products.

SICS/TICS got off to a good start, with Diane Schuster providing training and insisting on weekly meetings and regular office hours for student project managers. Small quarterly stipends were given to these managers to enhance the professional quality of their intern experience. Since more women than men tend to enter the field of social welfare, the proportion of women managers and volunteers increased.

In the role of TICS Coordinator, Diane's successors—Jenifer Rogers, Jan King and Nancy Chu—each put her own personal stamp on the administration of TICS, and each helped to institutionalize the program as a central feature of Stiles's student-centered, community service effort in the 1970s and early 1980s.* In addition to TICS, Diane Schuster designed and implemented a career exploration project called Work Workshops which, following a familiar old pattern, University staff first observed and then duplicated in its own on-campus Counseling Center.

*Since fall semester, 1983, Chuck Supple has been TICS Coordinator.

Jenifer Rogers, whom John Martin had known and worked with during his tenure at the University, was invited by John to apply for work at Stiles. This was an unusual move, because Jenifer had spent her working career in clerical positions, without formal group-work training. At University Hall, she found that she enjoyed and had a talent for organizing the kind of volunteer projects for which Stiles was so well-known. For once, the usual pattern was reversed: a University employee left the campus and joined the Stiles staff. From the start of Jenifer Rogers' employment at Stiles, she demonstrated unusual energy, intelligence and insight into students. (She had raised three children of her own.) At Stiles, her talent for organizing led to the development of a program matching isolated and lonely elderly people in the community with UC students—a switch on the Big Brother idea.

In program work of the sort that agencies like Stiles Hall do, different segments of the outside community will, from time to time, capture the fancy of college students, as well as the public at large. As one of these groups rises to public awareness—often through television programs or the print media—students want to participate in assistance to the newly visible group. For example, at one period, it will be certain ethnic groups; then the mentally ill. In the mid seventies, the elderly—overlooked for decades as a group suitable for the student volunteer service projects—emerged in the public consciousness as one with unmet needs to which volunteers could make a contribution. Concurrently, geriatrics became a new career consideration.

Later, as the Elderly Companionship Project of Stiles Hall tapered back into a small program again, students suddenly became enamored of the deaf community and sign language classes were popular at Stiles for two or three years. Next, it was the physically handicapped. And so it goes. Human life never seems to run short of groups needing special attention—nor of others willing to give it.

Thus, Stiles Hall remains in "the people business," and if it cannot be described precisely, as the Old Shack was, as a "character factory," it still serves the larger purpose of what John Martin has termed a "learning laboratory." The student managers and their corps of volunteers are no longer seen

sitting around the lounge table discussing free speech—although they sometimes hold project meetings there. Many participants do not have more than a vague idea of "what this place" is. Still, through its operations and placement opportunities, valuable lessons are learned by the students in a practical way, and important service is rendered to the community at no cost to the recipients.

A further variation on the Big Brother theme—the Interracial Companionship Project—was funded by the San Francisco Foundation in the mid seventies and lasted for two years. John Martin used one of the findings of Jerry Goodman's 1960's research in the Interpersonal Relations Project to show the possibilities for mixed racial dyads to help reduce the incidence of racial stereotypes and antipathies.

In April, 1978, the *Y's Bear* reported that a *Daily Cal* article, entitled "Volunteering on Campus on the Downswing," had stated that students were no longer performing volunteer work in the numbers that they had in the past. Jan King, at that time Stiles's Program Coordinator and a young woman of exceptional energy and dedication, responded to the *Cal* story. Reported the *Bear:* "Jan correctly noted that most agencies have not provided what students need to help them integrate their volunteer experience with their academic life. At Stiles Hall," she continued, "volunteerism is on the upswing because of training programs, seminars, volunteer support groups and Stiles's institutional involvement in the student volunteer process."[79]

During October of 1974, Stiles had passed its ninetieth-year birthday with a kind of celebration which would have been quite foreign to the early Stilesmen—an open house with wine tasting, a jazz combo and a good representation of women staff members. The organization flowed through the seventies with its two, steady, outside-funded projects—the Educational Guidance Center and the Berkeley Own Recognizance Project—constituting what amounted to two mini-agencies under the Stiles roof. Each year, it seemed that, after having been launched and developed by Stiles, either one of these programs, or both, would spin off to become an entity unto itself. This too is in the Stiles tradition and was frequently discussed. There was no indication that either of these projects were the kinds of activities likely to be absorbed

into the University structure as had been common with Stiles programs in the past. Tie-ins do exist, however, and one obvious one is the connection and similarity of EGC with the University's Upward Bound program which, for the past few years, has rented headquarters in the old PEG offices at Stiles. Upward Bound and EGC deal with different age levels of youth and so, rather than compete, they coexist and dovetail quite happily at the same address.

The nature of the evolution of programs like the Berkeley O.R. Project and EGC has been toward professionalism in service projects and careers for the project directors. The informal, three-year tenure of regular program staff does not apply to them, and this is a major difference with the past. Although the two projects provide a large share of Stiles's regular income (and expenses) they remain free to become separate organizations at a new site at any time they choose.

In the fall of 1977, the Program Planning Committee, composed of representatives of Board, staff and students, and chaired by Robin Clements, met to see if there were areas of new programming which Stiles could be developing. Through the process of involving all active segments of Stiles in program planning, each has a stake or sense of "ownership" in programs, which contributes to the success of the project chosen. A priority system was established, and ideas for new programs were ranked on the basis of assumed community need, probable student interest and the capability of Stiles to implement—providing funding could be found.

The subject area which rose to the top of the list in 1977 was alcoholism and how it relates to the young, both as victims of another person's inability to deal with the problem, and as potential substance abusers themselves. In the era of growing interest in physical and mental fitness, and as a result of the change in viewpoint which no longer saw alcohol abuse as simply a moral issue but as a matter of health, the time had come to devise a program which would help children understand this problem. Pat Livingston, a former TICS volunteer and manager, was commissioned to research the field and, a year later, a proposal for the Youth Alcohol Education Project was submitted to the Stulsaft Foundation for funding and was accepted.

The concept of this program, which continues as an on-

going Stiles Hall activity, is that UC student volunteers are trained for a number of weeks in a specialized curriculum of presentations (chiefly in the form of entertaining stories), which are presented in public school classrooms throughout the Berkeley Unified School District. Pat Livingston began the program on a small scale, and soon a growing number of University student volunteers applied to be "alcohol educators," indicating that the Program Committee had been correct in its timing. As Sam Picciotto, Chuck Supple and, presently, Karen Sowell, have coordinated this new effort, the program has been accepted as a part of the regular curriculum in many Berkeley classrooms. UC students, carrying large portfolios of drawings of cartoon-like characters, regularly depart from Stiles to appear before classrooms of children, prepared to deal with whatever questions and situations that today's active and sometimes quite sophisticated young minds can throw at them. It is not dissimilar, in some respects, to the turn-of-the-century foray of college men into the "gamin" throngs of "South of Market." Certainly, at the same time as they present the material, the UC students have a "real-life" experience which helps them to know if child education would be a rewarding career field for them.

As the decade of the 1980s dawned, the good ship Stiles Hall was still firmly anchored at the corner of Bancroft and Dana—"one block below Telegraph," as the receptionist says over and over on the telephone. The hard lines of the cement exterior have been softened by a thick growth of ivy, and the main entrance has been updated with a ramp for the handicapped. Most of the inside entry has been converted to student office space, and the walls of the lounge often support the work of young artists or photographers—a touch initiated by Beckie Masaki.

The Personal Exploration Groups have slowly faded away and, for the most part, student volunteers are out in the field so that the lounge is often quiet and unpopulated. The sense of Stiles Hall as "club house" has diminished greatly at this point in its history. The *Y's Bear,* now dubbed the *Stiles Bear,* has gone into its dotage without the lively presence of student "officers" to get out the weekly news as they once did.

The proliferation of events on campus means that students are almost overwhelmed with choices of things to go to, people to hear, and opportunities to explore. If they were "over-activity-ized" in the mid-thirties, as the *Blue and Gold* noted, the wealth of possibilities in the eighties can make life frenetic. In addition to competitive academic life, national television, which bombards the public with strong doses of crises all around the world each evening, produces a sense of being over-programmed. It becomes increasingly difficult to process all the information and clamor of American life, and a university campus is usually a nerve center for multiplying amounts of stimuli. The leisurely activity of sitting around and holding long bull sessions about personal philosophies seems to hold little appeal for today's college student, already schooled to meet deadlines and worry about future retirement plans. In spite of this acceleration in the pace of college life, each semester, a new crop of students—as idealistic in its way as those of the past—passes through the front door of Stiles Hall to sign up for volunteer service to some section of the community away from the campus area. The TICS format provides university students with valuable, practical experience that no classroom can offer, and also makes useful services available to the non-campus community. It is an ideal transaction from which everyone benefits. Because the process generally works so smoothly and consistently, the successful formula of Stiles Hall programming has continued steadily and quietly without dramatic change for the past eight or nine years.

The two, long-term projects located at Stiles—the Berkeley O.R. Project and the Educational Guidance Center—have also remained constant and thus the profile of the agency has maintained a shape which has altered little in recent years.

In surveying one hundred years of Stiles Hall life from this vantage point, the various facets which characterized Stiles's past life shine clearly. Specific, clear-cut causes, such as the right of free speech, have given way to more diffuse and difficult-to-define motivations, such as the general one of working toward a community of understanding, equality and justice. Such generalized ideals, however worthy, do not lend themselves as focalized rallying points as readily as would the active pursuit of supporting a particular amendment to the

Constitution. Speech is now so free that a student, or non-student, can say almost anything that crosses the mind—on or off campus. Unless the speaker is one whose views are extremely unpopular with the campus community, it is sometimes difficult to attract any listeners at all. Large gatherings, such as Charter Day, or certain public lectures on campus featuring speakers who espouse ideas contrary to either the felt campus consensus or those of a particular special interest group, are not so much open forums as they are staging arenas, where those with particular axes to grind can make an impact on the captive audience or get their message before television cameras. It is hard for today's Berkeley student even to realize how restrictive were regulations against free speech on campus before the famous controversies of the sixties. The right to express oneself is now taken for granted. The right to be heard may not be.

Then too, much of the need formerly met by Stiles Hall in its aspect as "club house" for a core of like-minded students who appeared each day out of a desire to socialize with each other and to take care of Student Cabinet business, has also faded. Today's student managers dutifully hold their office hours, but they do not view Stiles as their campus hang-out. Perhaps the many living groups surrounding campus provide such centers now, or it may be that some of this particular brand of socializing has moved to the coffee houses which have sprung up on every block around the campus. Like the cafes of Europe (and many more students travel abroad now then ever before), these coffee houses provide a new place to meet, read or study, without the obligation of ordering a meal.

The model of the Stiles Program staff member who serves as charismatic leader and elder counselor, who combines a love of athletics with informal instruction in Judeo-Christian principles, is no longer the typical employee. The days of the past when there were three or four mature family men on the staff—men who were interested in careers based on doing group work *with college students*—represent a time of personnel luxury that today's nonprofit agencies cannot support.

As an increasingly diverse group of students involve themselves in Stiles program, and a smaller, but widely representative number take on the responsibility of manager internships,

the particular brand of friendship-bonding which occurred so frequently in the YMCA past does not result to the same degree. The managers group meets weekly, are friendly, learn from each other and cooperate in every way, but they no longer seem to need to spend hours of their leisure time together. Stiles is proud of the very diversity of this core group *because* they represent so many backgrounds. For example, the managers group for the 1984 spring semester is composed of one Chinese-American woman, one Iranian woman, one Chicana woman, three white women, one black woman, one white man and one Japanese man. Clearly, the quality of their rapport with each other and with staff is different than it was in previous decades, yet it may be more truly "democracy in action."

Some observers of Stiles Hall have felt that, when the organization became as completely co-ed as it has, that also changed the nature of the association. The image of what it is to be male or female has gone through a continuing number of transitions in recent years. The notion of the "softer" man and the more "assertive" female, both career-oriented yet imbued with humane values, has blurred definitions. This evolution is obviously still in progress, and it may be that there are still appropriate places for single-sex programs and some situations in which they flourish better when mixed.

These are some of the considerations that cause an awareness of being part of constant social change, which will continually reshape previously held notions and nourish growth in new "ways to be." As before, students on American campuses, and particularly in Berkeley, will continue to be on the growing edge of change. Stiles Hall will be there too, for our educated youth are one of the country's greatest national resources and Stiles will always find ways to contribute to their development.

In December of 1982, Harry Kingman died at the age of 90. A gathering of Stiles Hallers of many generations came together at UC Alumni House to celebrate Kingman's long and useful life. An endowment fund was established in his name to carry on Stiles programs which would be harmonious with Kingman's spirit and beliefs. Honorary Chairmen of the

Kingman Fund are Walter Haas, Jr. and Robert McNamara (once a student Cabinet member in the days of the Old Shack). Yori Wada serves as Chairman and Van Kennedy as Vice Chairman. A gratifying response has poured in to the Kingman Fund campaign from hundreds of friends and supporters who never have to ask, "What is this place?"

As Stiles Hall completes its one-hundredth year at the Berkeley campus, the life of the agency is markedly different than it was in 1884, but it is no less strong and vital. "It is the 1984 version of Stiles," says Ruth Kingman.[80]

Will Stiles Hall still be functioning on the edge of the campus in the year 2084? Will the world itself be functioning? Of course, there is no way to answer these questions with any certainty as we bob and weave through the last two decades of the twentieth century. All must plan as though we will, and John Martin, who has served the agency as its General Director for the past ten years, often thinks about the remarkable strength and longevity, as well as the fragility, of a small, nonprofit organization like Stiles which he must guide through this period of its history.

What is the real nature and purpose of Stiles Hall after all? Are there areas of need in student life not presently being met that Stiles could fill? Can students more ably serve the larger community? Can Stiles become increasingly financially independent, so that it can focus more on the 1984 version of "the work" and less on solicitation of funds?

In his office looking down over busy Bancroft Way, the southern border of the University of California and the street where so much Berkeley history has occurred—from the early days of the trolley cars to the football parades with their strings of colorful floats; from pitched battles between students and police to peaceful marches supporting or protesting a myriad of issues and causes—Martin contemplates the past and future directions of Stiles Hall:

> We live in a society of ever-increasing complexity and sophistication—a society which offers a vast array of participatory and reflective alternatives for students and non-students alike. Within this context, Stiles Hall must carefully study and investigate the unmet, educational, training and psycho-spiritual needs of University of California students and determine which complex of needs it can most usefully and effectively address. At the same time, I

believe it is probably imperative that Stiles Hall continue to implement vital human services in the larger community, with socially committed students as the primary, program-delivery mechanism.

I would like to see Stiles Hall do a better job of melding these two themes—supplementary education for UC students and service to the larger non-student community—connecting them in ways which enhance the meaning and significance of both.

I am reminded of "A Proposal Concerning Program," written in 1958 by Robert H. K. Walter, then a member of the Stiles Hall staff. Bob proposed combining weekend retreats, designed to deepen the personal values of students in spiritual and socially constructive directions, with work or service projects in Bay Area communities, into which the students' sharpened social consciousness would lead them to participate. Today there is a multiplicity of community service activity involving students, but I don't see formal, inspirational programs for traditional students designed to stimulate the highest human values and then to link them to these unstructured student service activities.

In late 1972, I devised a student community service program with formal links to a number of University academic departments. Mine was an attempt to systematize and refine the disjointed, amorphous, underadministered and undersupervised student volunteer scene which existed then and continues today. Neither Bob Walter's retreat-service idea nor my Stiles Hall-UC plan was implemented. I believe integration of the two concepts can provide Stiles Hall and its constituencies with an exciting program blueprint for the future.

Finally, to support its future operations, I would like to see Stiles give serious consideration and effort to achieving financial self-sufficiency. Today, the external grant dollar (including the annual United Way allocation), accounts for approximately 75% of Stiles Hall's total annual income. While this "soft dollar" percentage is not unusual and may be on the low side in terms of nonprofit human service agency standards, I believe it should be significantly reduced. I continue to be intrigued by the notion of subsidiary profit-making entities which could provide unrestricted income for the management and program operations of Stiles Hall. Certainly, business ventures are risky, because of the high incidence of failure; and, for this reason, experts need to be identified, to assist us in planning and implementing feasibility studies to help minimize the risks. It will obviously require organizational commitment, precise planning and courage to move in this direction.

I am, of course, deeply gratified by the progress Stiles Hall has

made in increasing its endowment capital and its income from endowment, external grants and the personal contributions of friends and alumni. Stiles Hall is financially stable and programatically sound today, and with proper care, hard work and creativity, it should be equally stable and productive in the year 2084.[81]

To paraphrase a Stilesman of an earlier decade: By care of everything that is done, by creative planning with the desire to serve others, by being the natural human self without losing sight of basic principles for good, the association—Stiles Hall—will never lose its own.

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